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THE BORDERLAND.

A Baby Medium.

Mrs. Sanford Johnson, of Los Angeles, is a slate-writing medium, and a most estimable woman, who inspires everyone who meets her with her sincerity and earnest devotion to the work which (by the rare gift she possesses) she has been called upon to do.

The investigator, in calling on her for a "sitting," does not receive, as I understand it, a great number of slates, written in several colors, drawings, etc., but will receive communications in which the intelligence is of such a nature as to amount to positive and satisfactory proof of the presence of departed friends.

I intended long ago to have written a statement in regard to a child medium for some of our Spiritual papers, but it has been deferred until the present.

Mrs. Johnson, although still in the prime of life, is a grandma, and this little one has received what we are led to hope may be received by many more children in the future, and that is, spiritual conditions and surroundings prenatal, which is the condition that ought to be given all, as preparatory to the earthly life. From conception to her birth the influence of the band of spirits with Mrs. Johnson must have overshadowed the unborn babe. The atmosphere was that of love and purity, and as the grandma was daily giving sittings and naturally talking of them, the thought was such as to prepare the way for the coming of one of the Christs, or message-bearers to mankind.

Months before the child's birth the spirits, through Mrs. Johnson, told its sex and gave its name, Lita Blair; Lita signifying, as they said, "Shining Light," and Blair signifying "Blessing." They also said that when the babe was 12 days old they should christen it; and on the twelfth day, soon after the child had been freshly attired and was lying in its grandma's arms, with the bright light of the morning sun in the room, water, in such quantity as to wet the baby's face and run onto its dress, fell from the air above, apparently near the ceiling of the room. The inmates of the home gathered around and bore witness to this strange phenomenon and fulfillment of the promise made by the guardian spirits of that household.

From the time she was old enough to be entertained with toys, a pencil and paper, or slate was her special delight. I do not remember at what age she was when they discovered that intelligent sentences appeared upon the slates or were written automatically with a pencil in her hand, but when I saw the child she was two years and nine months old, and for several months marked manifestations had been given through her. At first they thought that perhaps the power was attributable to the grandmother, but were soon convinced to the contrary. One message written through her was this:

"MY DEAR SON:—I come to you through the mediumship of this little one to prove to you beyond the possibility of a doubt that we are with you.—MOTHER."

At another time, with a pencil in her hand, it moved and wrote these words from a child who had passed away from the home:

"MAMMA:—I come to you again. I love you. Lovingly—DAUGHTER."

After these manifestations the little medium would be very ill with nausea and weakness, and the grandfather came and said that pencils and all writing material must be kept from her until she was older; that now it must not be permitted, and that he as a spirit could not always prevent it as there were many spirits who thought it was too much of a temptation for them to resist the opportunity of sending a message or of demonstrating the power. Therefore they must be watchful. Still, occasionally a message was given. As for instance a man came to Mrs. Johnson for a sitting who had recently lost his wife and was almost distracted. He had had through the mediumship of Mrs. Johnson very satisfactory and convincing things, but one thing he asked—that his wife give him her maiden name. This was not done and he was disappointed, as was also Mrs. J., the medium. An appointment was made for another sitting, and in the meantime a message was found, written by the child, with a name signed which they did not know, and when the stranger came again he found it was for him and the maiden name of his wife which could not be obtained through the mediumship of Mrs. Johnson had been given through this baby medium.

MRS. R. S. LILLIE.

Investigation before a Camera.

The New York *Telegraph* of May 22, 1898, contains the following particulars concerning a seance held in its photographic studio:

The Sunday *Telegraph's* photographic studio is the scene of many strange experiences, but nothing on.



LISTENING TO THE WRITING.

more odd than an incident which happened the other day has probably taken place at any gallery. Catherine Linyard was one of the figurants and the other, Fred P. Evans, a psychist from the Pacific Coast.

Miss Linyard is not a believer in Spiritualism, but consented to pose with Mr. Evans in a demonstration of slate writing before the camera. Several who have claimed to give an exposé of slate writing have given their version of the art before the camera, but this is probably the first time that any one claiming to produce the manifestation has consented to do so under conditions permitting of photography. The seance took place under the usual glass skylight, which excluded only the direct rays of the sun and seemed to render impossible any attempt at trickery.

As a first step a number of ordinary slates were produced from which Miss Linyard selected two, which she carefully cleaned with a cloth, after examining carefully for any trace of writing. One was laid upon the table and placing thereon a small piece of pencil, Mr. Evans covered it with a second slate, fastening the two together with a rubber band. He then directed Miss Linyard to write upon a slip of paper without permitting him to see it, the name of some deceased friend from whom she desired a communication. This was done and the paper slipped, writing side down, under the band. After a short pause, during which the sound of writing was heard, the slates were unfastened, and it was found that one side had been covered with a communication, incomplete in itself, and again two slates were fastened together and subjected to the same test. This time, when the slates were again examined it was found that both were covered with writing, completing the communication begun on the first, which Miss Linyard declared treated of matters which could not have come to the knowledge of Mr. Evans, and signed by the friend whose name she had written on the slip of paper.

Once more slates were fastened together, and this time a general communication was received, done in several colors, and later a message purporting to come from Edwin Booth was found on another slate.

Miss Linyard in particular was greatly amazed at the success of the experiment, for she had previously expressed her skepticism at any practical results being secured under these or any other conditions, and when she began the seance, made many laughing comments on the foolishness of attempting to secure any communication from the spirit world with an unbelieving camera looking on.

A Psychic Telegram.

M. Jaroslavtzev, sends to the *Rébus* of St. Petersburg, the following narrative of facts, attested by his own mother and sister, and by Messrs. Martynot and Pokatiloff:

"My elder brother has been for some little time, a public functionary at Krontya, Gorki, in the Government of Saratof, Siberia. Not having been able to find the certificate of birth of my sister, of which we had urgent need, we wrote to my brother, to ask him if he knew where it was to be found. No reply; and the day was fast approaching when the document must of necessity be produced. We telegraphed; and still no answer. The evening before the day, we held a seance, when, all of a sudden, the medium, in a very original hand-writing, traced some words which seemed to have no meaning. Then, in reply to a question, the name of my brother was written. We were so startled that the sitting was interrupted; for the general opinion was that my brother had passed away. When our agitation had somewhat subsided, the medium resumed her pencil and wrote as follows: 'The certificate is in my secretaire, at the bottom.' We opened the secret drawer of that piece of furniture, of which we had never thought, and there we found the document desired. Much excited by what had taken place, we separated, oppressed by the conviction that we had received a communication from the other world. Next day a telegram brought us joyful news. It was from our brother who said, 'The certificate will be found in the secret drawer, at the bottom of the secretaire.' A letter presently apprised us that

he had been away from home on public business. A second letter informed us that on coming back, he had been greatly vexed by his inability to send an earlier reply to my letter, and had then telegraphed without delay. On going to bed he had dreamed that he had personally taken us the answer we were waiting for, and then his mind became easy. When he awoke, he felt almost certain that we should find the certificate in time for our purpose."

Although the foregoing is headed "A Psychic Telegram," the true explanation of the phenomenon is this, that the spirit of the brother in Siberia was the bearer of his own message, was present in the circle, and controlled the hand of the medium to write it. Incidents of this kind are of frequent, almost of common, occurrence. Six times during the last two years has it happened to the present writer to hold conversations, through a trance medium, with the spirits of persons still in the flesh. The brain of each was asleep at the time, but the spirit never sleeps. And it is often more active in the night than during the day.

If this were more generally known, honest mediums would not be so often accused of fraud and falsehood when delivering messages to sitters from persons still incarnate. A sitter receives a communication purporting to come from his mother, let us say, who is at the other end of the world. When he last heard from her by letter, she was in robust health; and with the prospect of many years' life before her. What does he conclude? Either that the medium is purposely deceiving, or that some trickster in the spirit-world is impersonating his relative; whereas, in all probability, it was his mother who was really present, and her message, therefore, would be perfectly genuine. While the body is wrapped in slumber, and the spirit quits it for a few minutes, or a few hours, to wander in space, all its organic functions continue to be fulfilled with the utmost regularity, and it remains under the watchful care of its appointed guardians, and should there be the slightest risk of its being suddenly awakened, a message is instantaneously flashed along the magnetic cord, which unites the astral with the physical body, and is only severed at the change called death, and the spirit is immediately recalled.

—*Harbinger of Light.*

Psychology of a Sea Disaster.

The story of the sinking of La Bourgogne with all its horrible details is most pitiful and heart-rending. So much of the dark side of human nature was exhibited, such repellant depths of the human animal were exposed during the disaster that, as we read the account, with our sympathy and sorrow are mingled feelings of humiliation and indignation. For the time being many of the crew, especially, were mere brutes, with a sense of danger and the instinct of self-preservation so active and dominant that everything else was suppressed or overpowered. The moral sense, sympathy, the generous impulse, the helpful disposition, shame, self-reproach, all that pertains to man's higher nature was paralyzed, and the beast in man was supreme and it was the beast in the presence of danger struggling with others like himself for advantage of place and position and means of escape. There was but one thought, one purpose,—to escape death. Many were ready to stab or to strike down man, woman or child whose struggles imperiled their own safety, or even lessened the certainty of their escape. Some of the crew, expert in the use of knives, did not hesitate to use them freely on those passengers who were in their way.

There was a general panic and the result was enormous loss of life, when, if reason and self-possession had governed, most of those on board the steamer could have been saved or at least a very much larger number would have escaped a watery grave. Some of the officers remained at their posts and doubtless did the best that they could, but they had apparently but little influence over the crew, who seemed to have taken possession of the boats for themselves, the passengers having to fight them for a place.

I do not remember to have read of so much disgraceful brutality in any other disaster on the sea. Only one woman out of 300 was saved. There were many children on the ship. Not one of them was saved. Of the 85 cabin passengers not one was saved. Of the 125 second-cabin passengers 12 were saved. Of the 295 steerage passengers, 47 were saved. Thus about 90 per cent of the passengers perished. The officers and crew numbered 220 and of these 105 or nearly 50 per cent escaped death. These figures tell a terrible story of that

crew whose conduct is likely to be a subject of investigation by the steamship company, if not by the courts.

Yet men can hardly be held fully responsible for what they do in such situations. Ordinary persons can keep their minds on only one subject at a time and in danger the uppermost thought will dominate and the strongest impulse govern action. The cool thinker, the disciplined mind, the man of experience and self-possession, the masterful man, in danger and in the face of death, may act rationally. This is because the activity of his higher faculties is maintained and governs him in his acts for self-preservation.

Many of those men of the crew of the French steamer who beat passengers away from the boats with oars and who according to reports used their knives even on women, acted from one single thought and impulse, with no more moral sensibility or feeling of altruism, at the time, than is possessed by a shark.

In a great emergency calling for courage and sacrifice some of those men might rise to heights of heroism that would challenge admiration. But it would be when there was one dominant idea and purpose in which the activity of the higher faculties or the sentiments and impulses of the higher nature should control so completely as to overcome or lessen the self-regarding instincts. Some of those men might risk their lives to rescue a drowning woman or child, and feel that they had only done what any sailor ought to do. In such a case, thoughts and feelings about self and safety of self are subordinated to the one thought of saving another with whom sympathy has been aroused.

Man has the appetites and instincts of the animal and in so far as he gratifies them he is but an animal. Superadded to these necessary animal propensities are those higher mental and moral qualities which distinguish man from the brute just in proportion as they enable him to restrain and control that which he has in common with the brute.

In such a situation as that of La Bourgogne disaster, unless there is some influence to check the excitement and fear, they for the time being, dethrone reason in many minds and leave individuals entirely at the mercy of their animal impulses. In such circumstances, men act very much as the animals below man act when placed in a similar situation. This fact is sufficient to indicate the necessity of disciplined crews as well as of trained competent commanders on our ocean steamers. The possibility of passengers having to encounter the ship's crew armed with knives in case of shipwreck, should at least be reduced to a minimum.

Companies to whose ocean racers are entrusted the carrying of the precious freight of human life, should profit by the experience of the survivors of La Bourgogne and see that the crews and officers on their steamships are instructed and trained for such disasters as are liable to occur at any time.

B. F. UNDERWOOD.

What Spiritualism Teaches.

First, it teaches that there is no death. To the thorough investigator and confirmed Spiritualist this lesson is taught so thoroughly, and the evidence is so perfect, that to doubt is impossible, and the dim light from the star of hope is changed to the brilliancy of knowledge. This knowledge, to earnest thoughtful souls, is of paramount importance, for it is the foundation of life's true work. Without it we are at sea, with no certainty of the fulfillment of our hopes, when the deep feelings of our nature seem almost a mockery for this moment of conscious existence, and our longings for knowledge of the mysteries of creation and existence, our hopes for the uplifting and betterment of mankind, our sympathy for suffering and desires that wrongs may be righted somewhere, somehow, our longings for the loved ones passed from our sight, are all met with the sickening fear that this is all of life. Spiritualism is the cure for this.

Even the Unitarians, with their grand philosophy and broad humanitarianism, almost identical with the spiritual philosophy, when asked: "If a man die shall he live again?" have to say, we believe; we hope; we do not know!

With this basic principle of eternal life firmly established, how grand a conception we may have of life and of the universe. There are many things we may learn of our friends in the higher realms of being, that are helpful to us and a light and a guide to our feet, but of their immediate surroundings, their manner of life, their powers, their joys, their work, we may not have a clear conception until learned by experience; because, they tell us, that nothing comes into our earth experience to

which they can compare their conditions in spirit life.

But they tell us "all is well;" that simple justice (which is perfect mercy) rules the universe; that there is no royal road to heaven, no plan whereby we may gain happiness and exemption from the penalties of wrong-doing at the expense of another's suffering. They tell us that such a thing is impossible and that no one can be happy in God's forgiveness until they can forgive themselves; that it is not an angry God upon a great white throne, but the God within—the still small voice of the knowledge of right and of wrong and its consequences, that we have to settle with; and that we have to work out our own salvation by forgetting self, and doing for others in the lines where we have previously failed, rejoicing that we have come into true life.

We learn that compensation comes to all. That faithful worker who did his or her best to care for their loved ones in honesty and with sympathy for others in worse condition than they, will enter into sweet rest with hands and hearts made clear and white in others' service. But the compensation of the master who enjoyed the good things of this world at the expense of others' labor and privations, comes as surely, and how? In the poverty of the spirit, lacking in good deeds done for humanity; in the knowledge of injustice committed, for which he must atone by unselfish effort at such times and opportunities as he can search out. And so of all evil; the rule always is that it is better to be the victim of wrong-doing than to be the perpetrator of wrong.

Spiritualism teaches us also that for everyone there is a true mate, and those who pine in loneliness here, or bravely face life's duties mismatched, will find the congenial soul that is theirs and desires no one else, and in whose loving companionship the life of eternity will be passed. It teaches us that there is no limit in eternity to our possibilities of development in knowledge, in loving power for good, in our capacity for enjoyment, or in the perfect peace and happiness that comes to us as we earn it.

And what may be some of the benefits of this knowledge as applied to the uplifting of humanity on the earth-plane?

The knowledge that for every careless, thoughtless word or act we must account; that every rending of the heart-strings of our friends will come back to our awakened consciences to be atoned for in contrite humility, should make us more considerate in all the little things of every-day life. The knowledge that true riches are riches of the spirit, and that the most poverty-stricken denizens of the spirit world are those whose whole lives and mental capacities on earth were spent in accumulating earthly riches—should tend to broaden our lives and foster the spirit of human brotherhood.

It should teach the man of great business capacity that after he has provided for the necessities of his own loved ones, he should not waste his life in further accumulations of property to gratify his own selfish ends, but give his brother man the benefit of his talent, and aid in the perfecting of such social arrangements as will do away with suffering and privation.

The knowledge of the law of love, and the desire to benefit and uplift humanity, must result in due time in doing away with all wars and the warlike spirit, and even now, the loving hearts of the enlightened are shocked at the thought of war, and can only endure it as a remedy for conditions yet worse.

Williamston, Mich.

HIRAM RIX, JR.

Gladstone's Religious Views.

Much has been published of the late British Statesman, Gladstone, but scarcely any thing of his religious views. That he was substantially in accord with the religion of the "chosen people" is evident from his declaration which is as follows: "It may be that we shall find Christianity itself is in some sense a scaffolding, and that the final building is a pure and perfect theism where the Kingdom shall be delivered up to God that 'God may be all in all.'"

The distinguished author of the "Declaration of Independence," was also a Theist and expressed the following: "I trust there is not a young man now living in this country who will not die a Unitarian." Prof. Asa Gray, the eminent author, asserted that he was a convinced Theist.

All thoroughly equipped theological investigators are aware that the Nazarine reaffirmed the Theistic teachings of the "chosen people" and the test of his discipleship was, "If ye have love one for another." Gladstone was undoubtedly in accord with the Theistic school and in line with

the lofty ethics illustrated by Hillel, the teacher of Christ and that great modern seer, Emerson. The former asserted that the quintessence of all religions was embraced in the simple admonition, "Be good my boy; be good my boy." Devout thinkers recognize the presence and potency of that enlightening and eternal energy referred to by the seer, "If ye seek me you shall find me, if you search for me with your whole heart."

QUAKER.

FEDERATION.

Heaven speed the day! when, from the present's voicing,
Which with deep patriot-spirit is full stirred,
A Commonwealth shall rise 'mid wide rejoicing,
And as one people will the States be heard:
When all provincial jealousies shall end,
And for the common weal each man will bend.
Heaven speed the day! when everywhere the longing
For true and lasting union will be shrined
In every heart, and selfless aims be thronging
The chambers of each high and lowly mind;
When State to neighboring state shall bravely call,
And one grand Commonwealth o'erarch us all!
Heaven speed the day! when yearned-for Federation
Like to a lodestar on our skies shall blaze;
And undivided we shall stand a Nation,
Becoming greater with the roll of days;
When for the whole the individual life
Shall spend its being in far nobler strife.
Heaven speed the day! when this our strong
To found a deathless, closer Brotherhood
Shall bear a golden fruitage. Now and ever
Let us sink self to aid the general good;
And lo! our jubilant Motherland shall see
America stand united, great and free.—Each.

A Plea to the Public.

Remember that spiritual mediums who, by reason of mental adaption, come *en rapport* with spirits and the spirit world, need the good will and sympathy of those among whom they labor, in order to increase this power. Let those who assemble for holding communion with their departed friends, be their number great or small, try to place themselves *en rapport* with them.

Let them pour out their kindest feelings and purest love upon the soul's altar; then a condition will be met which will open the windows of the soul for the ingress of heavenly love and light, and the messages given under such conditions will be pure, true, and laden with blessings for all to whom they may be sent.

In this wise former misconceptions can best be cleared up; for when head and heart are in a receptive condition, truths are discerned in their qualities and relations to other truths, and the recipients are caused to rejoice in the knowledge of immortal life. They realize then that communion with those who have passed the threshold of that life, is a grand truth; that it is an inheritance of every child of earth; a blessing which belongs to all, and will be as soon as they make proper conditions for it.

Let us turn to the light that shines from the eternal hills upon humanity, and receive the solace brought by angels who were once mortals, the same as we are.

All religions have a center, an idea around which they are formed and upon which they rest as their foundation. Spiritualism is greater than all religions the world has ever had, thus far, for it has spirit for its background and basis, and the fact of demonstrated immortality for working factors to build up a grand religion. It has done much since its modern advent; its teachings have already solved great problems, chiefest among which is man's destiny when this earthly tabernacle is deserted by the indwelling "I Am."

To learn and intelligently view the whole problem of creation and progression, is something all yearn for. Spiritualism has taught much already which has thrown open the causeways, to these mines of coveted wisdom; but it must press on, step by step, as the sense unfoldment of men enables them to receive and rightly use their knowledge upon these problems.

Man has learned that the force which enables him to breathe, walk, talk, think and reason, is the same in quality, if not in quantity, that holds planets in their orbits and supports all worlds with their great systems for constant creations and supplies. But we hear it said from the mortal side of life that these strife-conditions should have been prevented among men and things on earth.

Friends, one and all, when you once learn yourselves, in your weakness and in your might, as to composition and relations, these perplexing questions will have answered themselves to your satisfaction; for all these exercises are included in the program. The laws of nature and evolution require them. Upon man's individual chart, each

and all of nature's degrees must be represented to show that he has passed through them and drawn a benefit by contact and experiences. We know these are trying, sifting and severing processes, but individual evolution and completion have need of them all.

How often is wafted into the atmosphere by mortal the plaint "Why were we not made perfect, etc?" We answer, man is perfect in essence. The finer as well as cruder properties have a perfectly assimilated chemical correspondence and these endowments are related to all sources in the Universe. Therefore to develop these attributes composing the "I am" or individual ego, man must begin at the bottom of corporeal things and climb the ladder of progress, round by round. He is buffeted because he trespasses here and there, upon the rights of others; but by this process he learns, likewise draws strength for necessary development and service. In accordance with his development and service he establishes his claims to universal wealth and force-exchange, and becomes a rounded-out individuality which endures forever, and made an heir to immortality, by reason of these very developing processes.

Van Wert, O.

Mrs. M. KLEIN.

The Fox Sisters.

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Of these Leah, who became Mrs. Underhill, and while retaining her remarkable gift, did not give it publicity, lived past the average length of life. Margaret, whose attractive personality was sufficient to win the love of Dr. Kane, the eminent Arctic explorer, and Kate, who married Mr. Jencken, of England, were both compelled by adverse circumstances to support themselves by their mediumship. In consequence they were overwrought, and constantly suffered on the verge of nervous prostration.

The so-called "confession" was made by a Catholic priest gaining hypnotic control of Margaret, and with a manager scheming to give a money-making show. They gave only one, for after explaining just how the raps were produced by the medium, the sounds began and were so distant from her, and peculiar, that deception was shown to the most skeptical to be impossible.

The show was not repeated, and some leading Spiritualists of New York City, becoming acquainted with the facts, and that her failing health demanded that they should assist her, gave her home and care until her departure to the spirit land—the existence of which she had done so much to prove to others. Yet to the last the rappings came to her bedside, and those in attendance were cheered by the answers received.

HUDSON TUTTLE.

Mr. and Mrs. E. W. Wallis, as before stated, are now on the ocean coming to America. The following is just received referring to their visit:

Mr. E. W. Wallis, the able and esteemed editor of the *Two Worlds*, accompanied by his devoted wife, Mrs. M. H. Wallis, leave England by the steamship "Cestrian" on July 30th, and it is sincerely hoped will safely arrive on the American shores. Long and close application to work, especially in the case of Mr. Wallis, has rendered a change and rest absolutely necessary for a considerable time.

At the ordinary monthly meeting of the Directorate of the *Two Worlds*, held a week ago, the unanimous felicitations of the Directors present were accorded to Mr. and Mrs. Wallis, and through them they desired to extend their heartiest good wishes to their American co-workers and at the same time commended Mr. and Mrs. Wallis to their kindly sympathies and attentions, in the hope that they would receive a hearty welcome; render efficient service to the Cause, and in due time return to their native country, renewed in health and vigor; with a more extended knowledge as the result of their travels, fitted in all respects to recommence at home the noble work of human elevation and redemption, which is so dear to their hearts and lives. I am, yours faithfully,

PETER LEE, Acting Editor *Two Worlds*.

PROF. MARSH, of Yale University, the well-known anthropologist, states, as the result of his measurements of the Cerebral organs of the civilized races of mankind, that the brains of the Japanese exceed in volume those of any other nation on earth. Now, as the editor of *Le Progres Spirite* pithily puts it, the whole of these forty millions of Japanese being Spiritualists, what becomes of the allegation that all believers in Spiritualism are lunatics?"—Each.

IMPORTANT BOOKS

FOR SALE AT THIS OFFICE.

- After Her Death, by Lilian Whiting. \$1.00.
Among the Rosicrucians, by F. Hartman, M. D. Visit to a Rosicrucian Monastery, and the topics expounded by its adept inmates, etc. 75 cents; paper covers 50c.
Astrology, Seven Easy Lessons in—Sullivan. 25c.
Constituents of the Universe, by J. E. Atwood. 75c.
Dematerialization (a partial case) of the Body of a Medium, by Count A. Aksakof, Scientist, Philosopher, Literateur, Ex-Prime Minister of Russia. Translated from the French by Tracy Gould, LL. D. Cloth, 75c.,
Echoes of Thought, a melody of verse by Emily E. Reader, comprises about 50 Occult Poems, mostly in the Oriental style, 3 of them being translated from the Chaldaic of the poet Memphis. Cloth, 75 cts.
Fall of Lucifer, and other Essays and Poems, by Wm. Sharpe, M. D. 250 pp. This book contains rich and pithy essays on the mystery of God-likeness, the Renewal of the Temple, Socialism, the Egyptian Monuments, Symbols of the Circle and the Cross, Khandalla and Nature Worship, Modern Idolatry and the New Life, Superstition, Nirvana, etc. \$1.
From Dreamland Sent, by Lilian Whiting. \$1.25.
Gates Ajar, by Elizabeth Stuart Phelps. \$1.50.
Hypnotism: Its History and Present Development, by Frederick Björnström, M. D., Head Physician of the Stockholm Hospital, Professor of Psychiatry, late Royal Swedish Medical Counsellor. \$1.; paper 30 cts.
Influence of the Zodiac upon Human Life, by Eleanor Kirk. \$1.00.
In Search of a Soul—by Horatio W. Dresser, author of "The Power of Silence," and "The Perfect Whole." This is a series of essays in interpretation of the higher nature of man. Cloth, \$1.50.
In Tune with the Infinite—or fullness of peace, power and plenty—by Ralph Waldo Trine. The title page states: "Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it." Cloth, \$1.25.
Kabalistic Astrology, by Sepharial. 75 cents.
Law of Psychic Phenomena. A working hypothesis for the systematic study of Hypnotism, Spiritism, Mental Therapeutics, etc., by Hudson, \$1.50.
Law of Vibration—12 lessons in "I-am" science, by T. J. Shelton. 25 cts.
Living Christ (The)—by Paul Tyner. Designed to show that the perpetuation of life, in ever-increasing strength, fullness and beauty of manifestation, is entirely within the powers of man when fully awakened to a consciousness of his true nature. Cloth, \$1.00.
Magic—Natural—by Henry Cornelius Agrippa, Counselor to Charles V., Emperor of Germany, and Judge of the Prerogative Court. Agrippa was the famous mystic of the 16th century, and his works on occult philosophy are available only through the present edition. Cloth, \$5.
Magic—Doctrine and Ritual of Transcendent—by Eliphas Levi. A complete translation of "Dogme et Rituel de la Haute Magie," by Arthur Edward Waite, with original engravings and portrait of author. \$5.00.
Mediumship; an Essay by Prof. J. S. Loveland, who has for half a century been an inspirational speaker and seer, and this book is the crowning effort of his life-long investigations and study of the subject of mediumship in its scientific, physiological, mental and ethical aspects. Price, 25 cents.
Miracles and Modern Spiritualism, by Alfred Russell Wallace, England's noted Scientist. \$2.25.
New Philosophy of Health; a study of the science of Spiritual Healing and the philosophy of life—by Harriet D. Bradbury. 75 cents.
Ormsby's Almanac, with Ephemeris. 50c.
Palmistry, Guide to, by Mrs. E. E. Henderson. \$1.
Theosophy of the Vedas—Upanishads. 60c.
Phrenology (Heads and Faces)—Drayton. 50c.
Practical Methods to Insure Success. 10 cts.
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ISSUED WEEKLY, AT \$1.00 A YEAR,

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Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. What ever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., AUGUST 4, 1898.

Last May, Eusapia Paladino went to St. Petersburg, Russia, having been invited by the Czar of Russia, who is himself a medium. Spiritualism finds many adherents among the more conspicuous members of his Court, as it does, also, among the Professors of the University, who have been convinced by the hard logic of facts.

Cardinal Moran, who is *en tour* in Europe, is evidently troubled about the growth of Spiritualism, says the *Harbinger of Light*. He alludes to the "ten million Spiritualists in America," and speaks of the Devil as their father. If the Devil is their father, they show him very little respect, and evidently think less of him than "mother" church does.

By the transition, at Naples, Italy, at the age of 80, of Professor Damiani, the author of a drama entitled "Spirit and Matter," which was translated into English, French, Spanish and German, Spiritualism, on this side of the dividing line, has been deprived of one of its most fearless advocates and defenders. He was largely instrumental in developing the mediumistic faculties of Eusapia Paladino. He has been merely translated to a sphere, in which he will continue to labor for Spiritualism with larger powers and a wider outlook.

The Rev. John Page Hopps, speaking of the creeds of Christendom, says: "I know them all, and their makers—from the Popes to Calvin, from Calvin to the Westminster divines, from the Westminster divines to the Wesleys, from the Wesleys to Mr. Spurgeon, with bishops and inquisitors, crucifiers and councils, synods and star-chambers, all the way;—a ragged regiment!" Yes; and it would be a sorry day for the world if any of the credal systems should ever again have the power to rule the world. Any one of them would enact the same reign of terror. A divided church is the only safeguard.

Mrs. Sarah Seal, who has for years had such wonderful psychical experiences, has engaged to write some of them up for the JOURNAL, and the first of them will appear next week. She writes thus: "Oh! how vast have been my privileges of intercourse with the spirit world, and yet I have not related it to the public, but with the help of the friends, I will endeavor to do so now."

Mr. John Bull, of Chicago, an old subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, having taken it continuously ever since July 17, 1876, writes: "Orthodox bigotry and ignorance rises like a wall at any attempt to instil liberal ideas into minds warped by early training in orthodox Sunday Schools. Blessings on A. J. Davis and the Progressive Lyceum. Verily there is a great work for Lyceums to do."

Now if Mrs. Piper's organism represents one end of a line, the other end of which is in the so-called "Spirit World," or if there is a recognizable possibility of this, it seems to me eminently desirable that we should try to find out what will improve the line and the transmitting and receiving apparatus, and if possible obtain knowledge concerning the methods to be used in making and improving other similar machines—RICHARD HODGSON, LL.D.—Report on Mrs. Piper.

Jealousy among psychics is not only unreasonable and unjust, but demoralizing. It prevails so generally and disgusts people with a sense of justice and a disposition to be fair and generous. Every one should be satisfied to live their own lives, and let others do the same. We cannot all have the same gifts, but we can all be natural and do the work of our lives without treading on the toes of those with whom we come in contact. Let us all try to reform in this matter.

The war between Spain and the United States now appears to be about ended. Peace negotiations are well under way and the conditions may all be settled very soon. It has continued but three months, but has shown a wonderful record. The battles have covered the United States Army with imperishable glory. Spain has not won a single one. This shows that the time had fully come for her complete humiliation. As it has been stated in these columns, this is evidently the plan devised in the spirit world. This being the case, it has been an easy task—everything being apparently fully prepared in advance for the successful outcome. The reign of terror and cruelties practiced by the Spaniards have brought their own reward—the ruin of the nation, both in a financial and military point of view. The newest of the nations is doubtlessly destined to wipe out oppression and cruelty as represented by Spain and other antiquated nations, and be the real deliverer of the race—the one to inaugurate the *new time* of "freedom" for the world. It has existed but a little over a century, but has now cast off its swaddling-clothes, put on its military garb and assumed the work intended for its performance by the band of guides in the spirit world who have in charge the work of ushering in the *new time* of the Twentieth-Century freedom, civilization and progress. As such it is the world's deliverer and emancipator.

Some 12,000 Jews seeking refuge, have arrived at Alexandria, Egypt, having been driven from their own countries by misery and religious intolerance. Nearly all are completely destitute. Telegraphic news state that those arriving from Yemen, (Arabia) come in bodies of 50 to 70, wan, emaciated, half clad, in rags, their physiognomy reflecting the intense physical and moral persecution they have endured at the hands of a population which is still barbarous and cruel in that part of Arabia. Their appearance is painful to see and their misery defies all description. Among them are very young women, with black and languid eyes, refined and regular features, of a deep brown but agreeable hue.

A terrible famine is raging in the region they came from, and the nomadic tribes penetrate into the towns and villages, robbing the weak and defenseless Jews. Women too, are often outraged and girls abducted. Jerusalem, to their imagination, seems to be an inviolable asylum from the torments they suffer, and it is while on their way there that they pass through Alexandria.

"The Evolution of Religious Ideas" was the subject of a lecture on Sunday, July 24, at Los Angeles, Cal., by Mrs. Mary C. Lyman. The *Herald* gives a digest of it thus:

It has taken ages for man to learn the dignity of a human soul, and that the various religious beliefs are a result of physical and mental growth upon

our planet. Through the student of nature we learn of prehistoric man. Man has worshipped at the different altars of nature. Sticks and stones, sacred rivers and mountains, all have claimed his reverence. He has sought his God in every conceivable manner, in the outward frame of nature, until out of the depths of his own soul he has been led captive by the hidden presence; that voice of his conscience which bids him be good and help complete the divine plan of which he is a chosen part. To have a heaven we must endeavor to be universally beneficent in behalf of all, for such are a part of the great evolution in perfecting the kingdom of wisdom and love, as developed from the undying soul of every human being.

Treasure found by a Vision.

From Port La Vaca, Calhoun County, Texas, comes a report of \$4,000 being found on account of a vision. The *Galveston News* of June 18, has the following account of the result of following instructions given by the spirit of a murdered woman:

Orson N. Jayne has a cotton field just above town on the west side of Linn's Bayou. A night or two ago he had a vision in his sleep, a woman appearing to him with a ghastly cut running diagonally across from her left shoulder to her right side, completely disemboweling her, who asked him what he was worrying about. He replied that hard times and loss of money were making him anxious and fearful of making a living for his family. She replied: "You have plenty on your land, and there is no use worrying; and if you will begin at the west corner of your field and count off fifty rows of cotton, and then go to another end of the row and step back thirty steps and dig, you will find enough to make you independent."

In the morning the vision was so clear that he followed the directions, and getting his plow and team turned up a furrow at the point indicated, when he found a fifty-cent silver coin dated 1861, and dropping everything he brought it to town and showed it to divers persons, the writer among others, and was advised to continue his search. In company with Mr. James Sterry he went back and found \$3.75 more in silver, and the woman appeared and told him to dig more to the southwest. He and Sterry becoming alarmed, left the place and did nothing more until the next morning, when he unearthed \$4,000 in gold, all of San Francisco mintage of the fifties.

Explosion Shown in a Dream.

The following account of a very vivid dream was given by a correspondent in *Intelligence*:

I have an uncle, only brother of my mother, who builds and superintends powder and dynamite factories for Noble and Co., of Paris. As he travels very much we often do not hear from him for a long time, and are anxious at times, fearing that something serious has happened to him.

One night in February, 1897, I was dreaming an ordinary, trivial dream in Omaha, Neb., when suddenly I heard a fearful detonation, saw green and blue fire spurt in all directions like lightning, and felt myself as if I had been annihilated. It required a few minutes till I realized that I was not dead and that all had been a dream. I thought at once of my uncle and that one of the factories had exploded.

In the morning, at the breakfast-table, I told my brother of the vivid dream, which had not the least connection with the trivial dream, and I said that I was certain that one of uncle's factories was blown up. Two days later, a cable despatch appeared in the morning paper, saying that Noble's dynamite factory near Ayrshire, Scotland, had exploded, killing half-a-dozen men and breaking window panes for 40 miles around. Upon investigation the fact developed that the factory blew up at the same time I had the dream, considering the difference in time between Nebraska and Scotland. My uncle was not near the factory at the time, but in France.

In the *Chautauquan* for August Wm. E. Griffis, D. D., has an article on "The Spanish in the far East." He says the Spanish ideas of commerce are to rob all new comers and foreigners. He adds:

At Manila we see the worst. The newcomer has his pockets searched and his trunk tumbled over,

for Mexican dollars of a certain date and pamphlets criticising the priests are under ban. There is a network of restriction upon anything like trade. It is a wonder that the British and Chinese have been able to develop business, even as they have already done. Everything seems to be under the control of the clericals. The archbishop is practically the supreme ruler, for nothing is done without his consent. From him down through bishops, priests, monks, nuns, and native catechists, runs a vast and intricate network stretching over humanity from the cradle to the grave and holding within it everything that belongs to the political, commercial, and social life of both native and foreigner.

Under this terrible state of affairs, is it any wonder that Revolutions occur? The rule of priestcraft is tyrannical and demoralizing.

Exhumation of a Man in a Trance.

Paris medical men are much perplexed over the case of a man named Poisson, 36 years old, who died and was duly buried two days afterwards at the expense of the Parish. The undertaker's men were surprised at the absence of rigidity in the "corpse," which was also singularly warm at the time of burial. One of them happened to mention this fact to an acquaintance of the "deceased," who thereupon related that only about a year ago his friend had fallen into a lethargic sleep, and remained so for nearly a month. The undertaker's man communicated this information to the authorities, with the result that the body was hastily exhumed. It was found to be still comparatively warm. There were no traces of decomposition, neither was the "corpse" stiff. Several doctors have seen it, but hesitate to say whether the man is dead or alive. He will now be kept in the hospital until positive proof one way or the other is obtained.—DALZIEL.

In constructing their system of theology, which in some important respects resembles some of the older systems of mythology, especially that of ancient Egypt, the Jewish priests, etc., have made a very clumsy attempt at claiming that the Sabbath was instituted by their God, Yahveh (Jehovah). Although this particular "divinely-appointed day" has been rejected, Christians observing the first instead of the seventh, preferring apparently one of their own choosing, yet a strange anomaly exists which forces us to show the weakness of this claim. The strange anomaly referred to is, that although the orthodox have ceased to acknowledge and to observe the Jewish Sabbath or seventh day, yet they point to certain passages in the Old Testament—which do not, of course, refer at all to our Sunday—as their authority for "keeping" it and for attempting to force their neighbors to do likewise.—HUGH KERR.

What a grand thing to be loved! What a grander thing, still, to love! The heart becomes heroic through passion. It is no longer composed of anything but what is pure; it no longer rests upon anything but what is elevated and great. An unworthy thought can no more spring up in it than a nettle upon a glacier. The soul lofty and serene, inaccessible to common passions and common emotions, rising above the clouds and shadows of this world, its follies, its falsehoods, its hates, its vanities, its miseries, inhabits the blue of the skies, and only feels more the deep and subterranean commotions of destiny, as the summit of the mountain feels the quaking of the earth. Were there not some one who loved, the sun would be extinguished.—*Exch.*

Dawning Light, our excellent contemporary in San Antonio, Texas, gives the JOURNAL the following complimentary notice, in its last issue: "The RELIGIO-PHILOSOPHICAL JOURNAL, published at San Francisco, Cal., by Thomas G. Newman, has recently been enlarged and very greatly improved, if such a thing were possible. San Francisco alone should give the JOURNAL a handsome support, while the entire Pacific slope should be proud of such an able exponent of the spiritual philosophy. We note this evidence of the JOURNAL'S prosperity with sincere pleasure."

Don't be afraid to change your opinion. Such changes indicate progression.

Spiritual Thoughts.

All glorious and beautiful
Are the messages of love
Sent from our friends
Who have passed on above.
Progression is the law
Of Nature's own hand,
Which we must abide by
Till the great change has come.
So prepare now the way
Whilst you're here on earth
For the change called death,
To the spiritual birth.
For we will all know
And meet as of yore
All the dear loved ones
Who have passed on before.
MRS. MAY COLVER.

VOICE OF THE PEOPLE

The Editor is not responsible for the opinions of correspondents.

Wrangell, Alaska.

TO THE EDITOR:
Mrs. S. J. Lenont, the gifted psychometrist, has gone to Nanaimo, B. C., where she is doing a good work. A metaphysical club has been organized, which meets every Tuesday evening, when one or more members read original papers on psychical subjects. Rev. G. W. Kennedy, pastor of the Second Presbyterian Church, is a regular attendant. He quit the Methodist ministry on account of his liberal views, and is now an independent, although filling a pulpit. P. M. Smith, of Garfield county, Washington, a healing medium, is trying to organize a developing circle among the Klunket Indians. Their ancient religion was a species of Spiritualism, and their curiously carved totem poles are erected in honor of their departed ancestors. So far the immigration into Alaska is mostly composed of a densely material class of persons, who seem to be totally dead to spiritual things. July 16, 1898. B. A. STEPHENS.

The New Era Camp.

TO THE EDITOR:
This camp closed on July 24, and was a success. Much good work was accomplished. The officers and local workers did their share to compel success, while Charles J. Anderson, the "boy orator" and Mrs. Loe F. Prior, lecturer and test medium, won for themselves fresh laurels. Mrs. Prior commanded the respect of thoughtful minds by her eloquence, and of skeptics by her clinching tests which bore evidence of their genuineness. Some were almost sensational in their effects, and all were calculated to awaken thought and lead to inquiry.

Dr. Geo. Wigg, of Portland, delivered an able address on "Spiritualism," which was instructive and edifying. Sunday, the 17th, was largely devoted to the N. S. A. The writer followed the morning lecture with half an hour's talk on the subject. In the afternoon, Mr. E. A. Marshall, one of the State Agents, and Mrs. Loe F. Prior, gave excellent addresses followed by a collection for the National Society.

Mrs. Prior also gave a test seance for the benefit of the Jubilee fund and Mr. Walker, during the last week.

Mrs. Kate Obrock, a spiritual healing medium, did good work throughout the meeting.

Mr. J. G. Dollarhide, a slate-writing medium, was present.

Mrs. Ella Royal Williams, of Salem, occupied a tent with her two little girls and Mrs. Prior. She gave an evening's entertainment for the benefit of the camp, consisting of readings and music, which was a success. She also lent her aid to promote the cause, giving tests and addresses, serving on the program committee, acting as organist and assisting in the lyceum.

The lyceum was organized and conducted by Mrs. Prior, who takes great interest in that work, and was a complete success. The marches and flag-drills in the open air on Sundays attracted much attention and many favorable comments from persons ignorant of lyceum work.

The officers for the ensuing year, are: George Lazelle, president; Mrs. Kate Obrock, vice-president; Mr. Wm. Penman, secretary; B. F. Fuller, treasurer; and the writer,

corresponding secretary; Mrs. Irvine, of Barlows, and Mr. Burgoyne of New Era, trustees.

The last Sunday was the great day of the meeting. For one hour and a half the large audience was held in quiet attention by the address delivered by Mrs. Prior's guides. It was comprehensive in statement and scope profound in thought, logical, eloquent, an appropriate closing address that will long be remembered by the hundreds who were privileged to hear it. Mrs. Prior's guides demonstrated their ability at the very first lecture of the meeting, rose in public esteem as the meeting progressed, and in the closing lecture surpassed all that had preceded it. Such is the verdict of an auditor.

The "boy orator" acquitted himself well, made many friends, and gives promise of much useful work in the future.

This is the only camp in the Pacific Northwest and should be sustained. Membership in the association costs but 75 cents annually, and there are hundreds of Spiritualists in Oregon and Washington who should aid in its maintenance for the general good, even if they cannot attend all its meetings. If they would co-operate, the management could employ more workers, have more variety, and open the gates free to all. That is what we should like to see. W. P. WILLIAMS, Cor. Sec. Salem, Or.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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Consolation.

Come gentle, come quiet,
In our midst this night.
Every hamlet in the land
Feels the touch of spirit's hand.

Come, O come, bring a blessing;
Bring the comfort and the light.
Come gently, teach those lessons
Which will comfort us at night.

O, how heavy are those burdens
Human beings have to bear,
If we only knew their meaning
We would not grieve or care.

O, how wondrous are the trials,
But what wisdom is bestowed
In the brightness of the day,
While we say, "Thy will be done."

CARL EBERHARDT.

Confucianism and Buddhism.

It is pleasing to note the following descriptions in a "Tract," of the two chief systems of religion, prevailing in China:

"Confucianism (which is practically the religion of China) is not so much a faith as a negative philosophy. It is a religion without a revelation, a code of morality without an ultimate personal authority."

A thing which Christian advocates have assured us could not exist, but which seems to suffice for nearly a fourth part of the race, and these possibly as civilized (if not so vigorous and warlike) as any other section.

"Buddhism teaches that 'every man must be his own savior.' And from thyself deliverance must be found. And 'deliverance' is, after many transmigrations of soul, Nirvana, 'the state of a blown-out flame'—escape from personal identity and conscious existence, the end of sorrow and the end of joy!"

Which no doubt seems dreadful to the crude and poorly-trained intellects of the missionaries, who never seem to recognize that their own Christianity embraces the very same divergences of faith, from the Broad Churchman who accepts Nirvana (though without the transmigrations of souls) to the crude materialist of the Salvation Army, who believes in a real and substantial heaven with golden streets for himself and an equally substantial burning hell for outsiders.—*Secular Thought.*

That a great city need not be a noisy one is proved in Berlin, which is said to be the least noisy city in Europe. Railway engines are not allowed to blow their whistles within the city limits. There is no loud bawling by hucksters, and a man whose wagon gearing is loose and rattling is subject to a fine. The courts have a large discretion as to fines for noise-making. Strangest of all, piano playing is regulated in Berlin. Before a certain hour in the day and after a certain hour in the night, the piano must be silent in that musical city. Even during playing hours a fine is imposed for mere pounding on the piano. In this way the nerves of the inhabitant are less strained and nervous breakdowns ought to be less common.—*Each.*

A transatlantic wit, the other day, said that Spain probably wished she had never discovered America. Certainly her presence in the Western hemisphere was always a curse to everyone concerned. From the time when the great Columbus introduced slavery there, down to the present, when Spanish government in Cuba means wholesale torture and murder, Spain has been a perpetual blight to her colonies and dependencies. In their own country the Spaniards, at least in the provincial districts, appear to possess a good share of the simpler virtues. They are said to be temperate, truthful, honest and hospitable. But the same may be said of the Turks. Yet the Turks are a curse to all who fall under their power, and this is equally true of the Spaniards. Both races have been trained up under despotism and superstition, both are capable of the wildest fanaticism, both are proud of their very deficiencies in civilization, and both have a certain savagery in their natures which flames into unspeakable cruelty in the face of opposition.—*Free thinker.*

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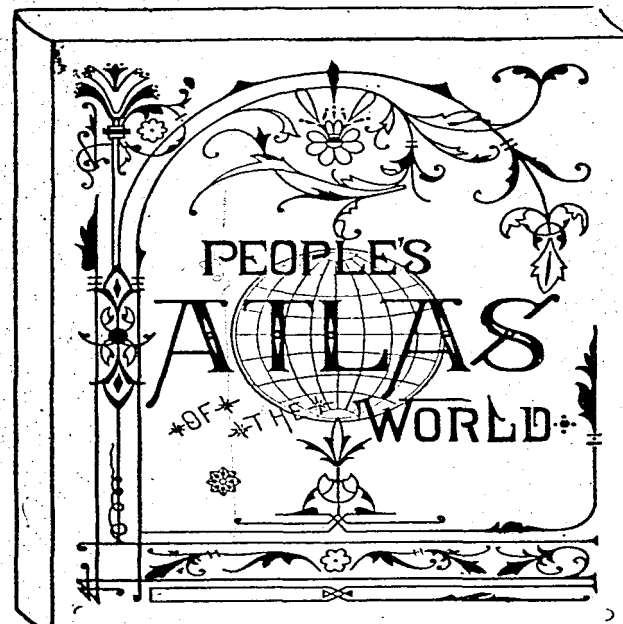
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The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1s. 6d. per year. (4d.) post free. Florence House, 28 Osbornburgh street, Easton-road, London, N.W. Eng.

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Local News Summary.

Edited by M. S. NORTON.

Campo, San Diego Co., Cal.

In response to a request from the JOURNAL to send names and addresses of Spiritualists in California, I send all I know.

Dulzura: Mrs. Small and 2 daughters, Mr. and Mrs. J. B. Smith and 2 other ladies, names unknown.

Potrero: Mrs. McAlmin and son. Names of 5 or 6 others unknown to me. Campo: T. O. Ross, Mr. and Mrs. Aitken and son, Alfonsa Grigsby, 2 sons and daughter-in-law; Luman Goskill, 2 sons, 2 daughters and son-in-law; Amos Buckman and family. In the McCain family there are 10 Spiritualists; Hills family 2; Gray family 8. 10 Spiritualists have recently removed to Arizona.

There are quite a number of those who are proud to uphold the banner of spiritual progress scattered through the territory tributary to the following postoffices: Descanso, Alpine and Jamul.

A conservative estimate of the number of Spiritualists in this vicinity would be about 100. Out of 150 people who get mail at Campo, only 10 are members of orthodox organizations, and only 2 of the rabid kind. T. F. LIVINGSTON.

Abraham Lincoln.

On Sunday evening, July 24, as Mme. E. Young was standing on her platform, 605 McAllister St., giving messages from spirits to the large audience assembled, Abraham Lincoln appeared before her and requested that a message be given to a lady in the audience whom he pointed out, reminding her of an incident which occurred when she was a child, but which was impressed upon her mind so strongly that the many years of life's vicissitudes have not been able to obliterate it. He called her attention to a visit he once paid to her father in their log-cabin of pioneer days, when himself and her father sat beside the old-fashioned fire-place, whittling tobacco pipes, and engaged in a conversation about a medium and a message which had been given to Mr. Lincoln not long before. The message was to the effect that he had a great mission to perform through a coming war, which would spread over the whole country. During the conversation, this lady and her sister (mere children) were playing about the floor and listening to these stories about messages from the dead, until they became frightened and ran out of the room. The message in every detail was acknowledged by the lady present, which goes to prove that our martyred President was a believer in spirit communion long before he entered the White House, and was in the habit of consulting mediums. This is but one of many wonderful manifestations which are constantly occurring through the mediumship of Mme. Young and many others who have been commissioned to go forth bearing "tidings of good" to a doubting world. RICHARD YOUNG.

The Sleeper Trust.—Having promised to give you a short history of the "Sleeper Trust" from its formation, I will begin by correcting an error that has crept into the popular mind. There is no connection between the "Sleeper Trust" and the "Progressive Spiritualist Trust." They were organized at different times for different purposes, with different officers, and Mrs. Sleeper has never, to my knowledge, intimated that they should be combined; in fact, she has protested against it when the subject has been broached. Another error which I wish to correct is this: the Sleeper Trust was never organized as, or named, the Golden Gate Trust. The officers of the Golden Gate Printing & Publishing Company did organize the Sleeper Trust through the suggestion of Mrs. Eunice S. Sleeper, who will always be admired and beloved for her noble generosity. Having corrected some of the popular errors in regard to the matter under discussion, will later on proceed with my historical sketch. W. H. YEAW.

Surprise Party.—Mr. W. T. Jones, President of the Mediums' Protective Association, and one of the best and ablest workers for the Cause of Spiritualism, was given a surprise party, July 23, in honor of his birthday, at the home of Mr. and Mrs. G. H. Coons. The evening was pleasantly spent, and the music enjoyed by all. Prof. Reck's orchestra rendering sweet music, as did Prof. Young. Those present were: Prof. and Mme. Young, Master E. Young, Prof. Reck's orchestra, Mr. and Mrs. B. F. Small, Mr. H. W. Matthews, Mrs. Mayo-Steers and daughter, Mr. and Mrs. E. Duden, Mrs. and Miss Plumber, Misses J. and A. Pamperin, Mrs. Pamperin, Miss Adams, Capt. Heusfelt, Miss M. Coons, Mr. and Mrs. G. H. Coons, Mrs. Cleveland, Mr. and Mrs. Waltham. Mr. Jones received

several presents and many well-wishes for his future, after which refreshments were served. MR. & MRS. GEO. COONS.

Dr. Knowles' Meeting.—Dr. Lavinia Knowles, the prophetic seer, located at 305 Larkin St., gave an interesting lecture, with psychometric readings, followed by stereopticon illustrations. The readings were very fine; the views excellent, and the audience, though small, was very appreciative. You cannot afford to miss these meetings. They are held every Wednesday eve., at Occidental Hall, corner of Larkin and McAllister Sts. Take elevator. J. T. LILLIE.

State Convention.—The Committee of Arrangements for the coming State Convention is actively at work. The business meetings will be held in Occidental Hall, 305 Larkin St., the social meetings in Metropolitan Temple, Friday, Saturday and Sunday evenings, and all day Sunday. Begin to make your plans now to be in attendance at the meetings, for we cannot get along without you. *We mean you.* At a meeting of the Board of Directors, held July 2nd, it was decided to allow one delegate at large from every county where no auxiliary society exists. Spiritualists from such counties who desire to attend the Convention, who will communicate with the Editor of this department, will receive all information required, and credentials, which will entitle them to seats in the convention.

Don't Shoot.—It is said that in the theatres of Arizona, they keep posted the following: "Don't shoot at the performers; they are doing the best they can." When you see something in this department that don't just please you, remember that "we are doing the best we can," and perhaps if you would help us more, we might do better. Behind all, there are unseen forces at work, shaping the destiny of individuals. "Judge not that you be not judged."

Ladies' Aid—Madame Montague.

Last Friday evening Occidental hall was well filled with guests of the Ladies' Aid Society; the occasion being the regular semi-monthly social and dance, for which the ladies are famous.

The first part of the evening was occupied by Mme. Florence Montague, who answered questions both universal and particular, to the number of nearly two hundred, in about 75 minutes. The work of this phenomenal psychic along these lines is without parallel in the history of the unfoldment of occult science. To perform these wonders without the aid of higher intelligences, would require over 500 years of close application and constant study of human nature.

This Society will be favored in the future with the presence and work of the Madame, and whatever the JOURNAL can do to help, will be cheerfully done.

The music for the occasion was furnished by J. T. Lillie and Mrs. Sadie Cooke and the musical critic of the JOURNAL would like to say that the music suits us. We can hear it for days after the performance.

Mediums' Protective Association.

—On Wednesday evening of each week the Society holds meetings at 112½ Oak St.—the admission is free—presided over by W. T. Jones, who makes spiritual songs a special feature. At the last meeting Mrs. Steers, Mrs. Robinson, Mrs. H. A. Griffin and Dr. Davis, entertained the people assembled. The officers and members of this society are not in favor of long speeches or tiresome tirades. They are not working for money or glory, except that glory which crowns those who do their duty without hope of reward or fear of consequences.

M. S. NORTON, Sec.

The Young People's Society has removed to Justice Hall, 909 Market St., and on Saturday evening, Aug. 6, there will be an entertainment and dance. A good time is expected. The organization is keeping pace with the onward march of this progressive age.

Mrs. LOUISA S. DREW, Pres.

Universal Spiritual Society.—The interest in the discussion at 20 Eddy St., continues unabated. The question last Sunday was, "Can we work without a motive?" The conclusion arrived at was, that our motives are the result of human experience. The debate was participated in by Mr. Rider, Capt. Burns, Mr. Leonhouser, Mrs. Usher, Mrs. Gillie, Mr. Jones, Mr. Lee, Mr. Oliver, Dr. O'Brock, Dr. Hall and others. The music which "soothes the savage breast" was furnished by Miss Lee of Santa Rosa.

Mrs. J. J. Whitney held a meeting in Occidental Hall last Sunday evening, and as usual the hall was well filled. A gramophone entertainment preceded the lecture, which was followed by tests and questions were answered. Mrs. Whitney has secured Metropolitan Temple for the Winter, and will begin a series of meetings there on Sunday, Sept. 11.

The I. F. T. B. Society, at 909 Market St., held three meetings last Sunday. In the morning Mrs. Seeley, Mrs. Barclay, Miss Hoskins and Dr. Rin-es participated. At 2 p. m., the same, and Mrs. Lester, Mrs. Vigers, Mrs. Davidson and others. In the evening Dr. Carpenter lectured; subject, "Death," followed by the mediums of the afternoon. The interest and attendance continues up to high-water mark.

W. T. PEEBLES, Sec.

The Free Meeting, held at 6th and Market streets was "an overflow" last Sunday evening. Mrs. Robinson, Mrs. Griffin, Mrs. Drew and Mrs. Tobias are conducting these meetings with remarkable success.

A Helping Hand.—The first Wednesday evening in each month will hereafter be devoted to the RELIGIO-PHILOSOPHICAL JOURNAL by Mme. E. Young, at her hall, 605 McAllister street. The first of these Testimonial Benefits is to be given on Wednesday evening Aug. 3. The co-operation of all friends is solicited.

Free Thought Society.—The JOURNAL has given this Society every help possible since its formation, and has always given favorable notices of their meetings. On last Sunday evening we were met at the door with the information that no reporters were wanted. We hope to be able to survive.

San Jose, Cal.

The First Spiritual Union of this city has re-engaged Mrs. Cowell for one or two months more by popular demand. Her meetings continue to increase. Her convincing and incontrovertible tests inspire interest and a spirit of investigation. The committee on speakers, feel it would not be right to change on a flood-tide. Never let go of a good thing, unless sure of something better.

On August 9th the Society will give a social and dance, to which the public are invited, and the young people will, we hope, enjoy themselves. A good time is anticipated. The ladies will attend to the refreshment part.

On August 14th there will be an all-day meeting, for social intercourse, speaking, tests, etc., and we hope to see a full attendance of the local mediums, to whom an invitation is extended, and to any others who may desire to favor us. The Spiritualist Liberals and their friends should turn out en masse. All who wish can bring a basket of lunch. Those who do not will be furnished by the Ladies' Aid Society for a small fee.

On the same day the Board holds its monthly meeting, and a called meeting of the membership will be held, to elect delegates to the State Convention and transact other business. A full attendance is desired.

While our meetings continue to grow in numbers, the financial department continues to exercise the minds of the Board to keep even. The public seem to forget that "It is more blessed to give than to receive," but we hope for improvement when times get easier. *Aurevoir.* W. D. J. HAMBLEY.

An Old Worker.

It may seem strange that I am not rolling in subscriptions for the beautiful RELIGIO-PHILOSOPHICAL JOURNAL, but sore eyes have confined me to the house in darkened rooms for the past two months, and now I can barely see the paper on which I write by guess and at random.

The last day of August will remind my many friends in San Francisco, Oakland and Alameda, of the many anniversaries at my humble home. I could then entertain the friends, and golden moments were they of renewed friendships and holy resolves.

In the years ago I could serve the public, and pleasant are the memories of unfoldments and developments into the truth; but now I hope I shall not be forgotten and forsaken by them in this trying ordeal, and still cherished in kindly remembrance on my 76th birthday, as in the past. I will still send forth thanksgivings from an overflowing soul. Mrs. F. A. LOGAN.

1218 Railroad Ave., (Broad Gauge), Alameda, Cal.

[Mrs. Logan's many friends are by the foregoing letter informed, of the illness of this poor old public laborer in the Cause, during the past 30 years, as lecturer, healer, organizer and author. Let her heart be made glad by kind and material remembrances on her 76th birthday. She has been an earnest and honest laborer, and we know that she needs the help of her friends just now to keep the wolf from the door.—Ep.]

Mrs. Dr. H. Wyant has lately removed to 2116 Cherry St., Toledo, O.

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Drs. Peebles & Burroughs, Battle Creek, Mich.
DEAR FRIENDS:—I am well and will not need any more medicine. The psychic treatment has helped me very much. Wishing you much happiness and prosperity, I remain, ever your friend,
CARRIE SHUMWAY,
July 12, 1898. Manhattan, Kans.

Drs. Peebles & Burroughs, Battle Creek, Mich.
DEAR DOCTORS:—I am well. I have no ache, no pain, no bad feeling or symptom of disease, and I will not need any more treatment. Hoping that God will spare you long for the relief of suffering humanity, I am, Your grateful patient,
J. B. WALKER,
July 13, 1898. Caddo, I. T.

Remember that Drs. Peebles and Burroughs cure where others fail. If you are a sufferer write to-day, giving—

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VOL. 35.

SAN FRANCISCO, CAL., THURSDAY, AUGUST 11, 1898.

No. 6.

THE BORDERLAND.

Out of the Body—Over the Ocean

My first experience of being consciously out of my body and helping my husband, came to me in Wilmington, Los Angeles Co., Cal., in 1880. My husband had gone on a voyage to Lower California and some of the Islands of the Pacific. We were living in a community of Southern Methodists; good kind neighbors, but very much bound in their beliefs. My daughter was attending the college, the principal of which was also the pastor of the church.

I had not had a letter from my husband for some time, when one night, after a very pleasantly-spent evening, daughter and I went to our bed room. All at once a feeling of uneasiness came over me; I walked to the shelf on which stood my husband's picture. I took the picture in my hand, looked at it for a few minutes, then said to daughter "Emma, your father is suffering very much; I wish he was home or I was with him." With that thought, I went to bed, I cannot say to sleep, for it must have been a trance; and in the early morning I awoke with a sense of utter physical exhaustion, but perfect repose of mind, for I had what I thought to be a dream.

I stood upon the deck of my husband's ship; there appeared to be a deep silence—a hush of fear. It was night, but the sky was so full of stars that it was not dark. I could not see any one on deck, evidently there was no watch being kept. A feeling of dread came over me; I stood looking around when I heard my husband's voice feebly say, "Oh, my God must I die here alone? If Sarah was only here." A voice close to me said, "Hurry." I then placed my hand on each side of the companion rail and swung myself down into my husband's cabin. My husband was in his berth. With unusual quickness I took in every detail of the surroundings. The lamp was burning low and gave but a feeble light. There was a small medicine-chest standing on a table, but there was such a feeling of loneliness. As I alighted in the cabin he looked at me and said, "You will always be a girl. Why did you swing yourself down? you might have hurt yourself." I did not notice what he said, but glided quickly to his side and said, "What's the matter, old man?" The tears gathered in his eyes and he said, "Darling, I am dying. I am glad you have come."

I took hold of his wrist to feel the pulse, laid my hand upon his forehead, and said, "My, my; talk about dying and I here, no you won't die." I stooped, kissed his lips, then turned to the table on which stood the medicine-chest, took therefrom two bottles and said to him, "Take a certain quantity of each of these, mix in water, then take two teaspoonsful every half hour until you sleep; you will be better in the morning, and soon well."

I turned, walked up the steps of the cabin, and stood on the poop, looked around at the ocean; noticed how the sky, with its myriad of stars, was reflected in that clear water, and the mass of trees and underbrush that grew on the island about a quarter of a mile away. Then

I felt myself rising up in the air, and next awakening in my bed, with my child sleeping sweetly by my side.

A few weeks later there came a thrice-welcome letter from my husband saying, "I have been very sick, but am quite well again, thanks to a most remarkable dream—remarkable, because I did not think I had been asleep. For many days I had been so sick that I had to keep to my bed. Nothing that I could take or do would help me or reduce the fever; I felt as though it was burning me up. On the fifth or sixth night I told the men to go to bed; I would not have anyone with me. I could not talk to them, and the sound of their voices hurt me, and though I could not tell them so, I could not dare have them sit and look at me. I wanted to be alone and think of my dear ones at home."

So there I lay, tossing about on that bed of burning fire, as it felt to me. I said, "Oh, my God, if Sarah were only here!" Then I saw you



MRS. SARAH SEAL.

swing, or jump down the companion-way, right into the cabin, and I was afraid you had hurt yourself. I said, 'You will always be a girl; why did you swing yourself down? You might have hurt yourself.' You did not appear to notice what I said, but came close to me and said, 'What's the matter, old man?' I answered, 'Darling, I am dying. I am so glad you have come.' Then you said, just in your old way, 'My, my; talk about dying, and I here, no, no.' You felt my pulse, laid your cool, soft hand on my forehead, then stooped and kissed me. The kiss appeared to give me strength; then you turned to the medicine chest and took out two bottles, and told me to put some drops from each into water and take two teaspoonsful every half hour, until I slept; then looking at me, said, 'You will be better to-morrow, and soon well;' then turned and left the cabin.

"I was not conscious that I slept; I appeared as wide awake as I ever was. I then called the steward, had him mix the medicine, remained awake to take two doses then fell asleep and slept far into the next day. When I awoke I was free from fever, and in a few days was well.

I told the men of the strange thing—they all think I was dreaming. Perhaps I was, but ask the spirit friends what they think."

This ended the account of his experience. I had told my neighbors and friends about the dream, and also that I believed it a reality. They could not understand, but wondered at it. When the captain's letter came I read it to them. They were thankful for their friend's recovery, but still doubted the power of spirit to help spirit, in or out of the body.

Thus had my appearing to him, in spirit, saved his life. I could not have done it, if the dear spirit friends and guides had not helped me. Many times since then, have I been out of the form of flesh and consciously traveled in the realm of spirit.

Oakland, Cal.

MRS. SARAH SEAL.

Experiments in Telepathy.

During the winter of 1896-7, I made a number of experiments, more or less successful, in mind reading or thought-transference, with the help of an intelligent young girl employed in the house, whose name I will here give as Emma—the results of which experiments I trust may prove helpful to others interested in the investigation of the human mind and its possibilities. This was reported in *Light*, London, England.

Our mode of operation was as follows: The percipient (the one whose mind is held in passive state to catch the thought of the other) sat with closed eyes, some distance apart from the agent, or thought-sender, while she tried to get a mental picture of whatever object the agent had in mind. As these experiments were conducted with the sole view of satisfying ourselves of the possibility of such thought-transference, our manner of procedure was not perhaps such as would satisfy scientific investigators, and I am only stating our method so that others can try what results can be got for themselves through similar or more varied means. I wrote an account of the different experiments on the days on which they occurred, in a notebook from which I take the statements here given. In order to give a clear idea of our procedure I mention our failures as well as our successes in the results of our sittings.

My plan was this. There are few persons who have not had the experience, when shutting their eyes either in the dark or in daylight, of "seeing pictures," very often of strange or irrelevant subjects passing before their mental vision. As both Emma and I had had this experience, and taking into consideration the discussion regarding "thought-waves" or "vibrations," I wonder whether such pictures were not the result of these outwardly invisible "waves"—and acting on this possibility, decided to try, with closed eyes, to get in this way a mental picture sent from the mind of the agent to the percipient. I must say that our success was beyond my own expectations.

My first experiments were made on December 20th, 1896. I acted as the percipient, Emma as the thought-sender. She said she would fix her mind on some object in the room in which we sat. As the room contained a great deal of bric-a-brac, pictures, &c., the chance of guessing the one thing selected was very small, even if we had not been anxious to learn if thought-transference were possible by this method.

I strove to keep my mind as possible, trying only to no picture presented to my men some little time before any clear picture came. The first thing looking heating apparatus, a register, but I did not see it very distinctly the vision of a chair out of the half-dozen or more room contained. I very much being the object selected, but I see only Mrs. A.'s chair," Emma's hands in surprised delight, saying is what I tried to make you spoke of the first confused picture she said that that was what she was of fixing her mind upon, but I saw the chair.

Experiment 2.—She wished to see a certain photograph, one of a mantel; I saw a confused heap of pictures but not so as to distinguish one.

Experiment 3.—She held in her concealed from view, a small cup and saucer and a pick holder. I saw a white china cup of the same size.

Experiment 4.—After I had been sitting with closed eyes, Emma brought to the kitchen a small plate containing a number of apples over which she had spread a cloth. I saw the impression. I saw at first a number of baskets. Next I could only see a number of such as were used to get the apples. As she declared that neither of them represented what she had in mind, I declared that this experiment was worthless and as I was somewhat tired I would not experiment any more to-day. She remarked that she had been waiting for the milkman to call and to get ready the pitchers for the milk. She had not been able to fix her mind on the plate of apples as she was so full of worrying about the milk. I declared that I really had caught her dream which was in regard to the pitcher.

Experiment 5.—December 2nd. In this session Emma acted as percipient and I as agent. When she was seated in her room and her back to the adjoining room, I entered that room and took from a high shelf a small model of a cow, in earthenware. Taking it down it clinked against the floor, hearing which Emma exclaimed "that!" and I think from the sound of a spoon. If it is either, don't you say for I shall be sure to think of it. She made no reply, but held the cow in her hand with a newspaper. I held in my hand a model of a real cow facing her, and said "Emma, look at that cow coming towards you. See how large its eyes are, and how long its tail!" She sat quietly for a moment and then drew back in her chair quickly and said "air, as she asked, "Did you tell me that?" Then I told her to look at what I was holding in my hand. She was much pleased and said she saw the cow as a real one, in fact, as if it were walking backward with its eyes looking at her while its tail lashed from one side to the other. It was of the brown color of the real cow model.

We tried two other experiments the same evening, but with no success, having entered the room while she was sitting. We noticed afterwards that she had interfered with our success. I could not understand.

Experiment 6.—December 3rd. I again acted as the percipient. After sitting in my room looking about for some object to use in an experiment, I found an empty cup had been left on a desk in an adjoining room. At the desk objected to my using it, as there was a possibility of the object being so common an object. Then I took it in a handkerchief and passed it to the room adjoining to look for some object to use, but not finding what I wanted, I used the cup, which I still held in my handkerchief. We sat for some time, but seemed unable to catch any object. Thinking I might perhaps be able to catch her I went a little nearer, put my hand over the handkerchief and said I was mentally willing for her to catch it. When she asked me "Is it a cup?" I said "that for some reason the handkerchief was instead of the cup; so, still

of apparel to the nose of a hound;—a sniff, and away bounds the animal to trace and find the child. When an escaped convict baffles the human sleuth he is readily trailed and run down by the bloodhound. Is it not fair to assume that a characteristic quality is imparted to both apparel and footprint, and that the hound, by reason of a superior sense of smell, is able to detect it? To say that the animal follows a particular footprint is to argue that the domestic creature that has been deserted or lost finds its way home by following the imprint of horse-shoe or wagon-tracks, which would imply a degree of intelligence few thinkers care to admit.

Persons that have been "charmed" by snakes say their senses were lulled by a peculiar odor emitted by the reptile; the hypnotic subject declares that there is a well-defined "charm" about the hypnotist; and patients are conscious of an electrical sensation when touched by the healer. Reversing the picture, we find the snake exhausted at the close of the act of "charming;" the hypnotist is glad to seek his couch after an evening of work; and, following treatment, the successful magnetic healer is conscious that "there went virtue out of him."

Brought to the bar of reason, the opponent of animal magnetism, or, as the writer prefers to call it, *vital energy*, has one unflinching refuge, viz.: to declare such things referable to the imagination; the result of hypnotic suggestion, or the effect of mind over mind; to charge that if any good is accomplished it is only temporary, etc. Now, to my mind, imagination seems a potent factor in human life and affairs. We are dealing with an unknown quantity. Let us thank the Giver of every good and perfect gift for this singular, powerful faculty known as imagination, which enables us to banish disease, to replace gloom with sunshine, to make heaven where misery has been!

And what is hypnotic suggestion? A command; the setting up of a train of ideas; an act of will. Then "suggestion" means the transference of thought, energy, sensation, or impressions from one mind or soul to another. But it is claimed that the subject is solely responsible for the phenomena evoked in hypnotism! The writer has not been without experience, yet he has never witnessed a case of spontaneous phenomena—has never learned of the induction of true hypnosis save in the presence of an operator.

Psychometry, popularly known as soul-sensing, yet strictly touch-sensing, embraces essentially this: whatever we touch we impress or charge with a semblance of our personality, proof of which is given by the trained psychometer, who, taking the article in hand, is able to sense and to voice an accurate description of the person or persons previously in contact with it.

The registering and measuring of externalized thought; the photography of thought and of the emotions; the photography of the emanations, or effluence from the finger-tips of the hypnotist and the magnetic healer—these are facts of recent demonstration; and the same is true of the photographing of the vital radiation—something that seems to partake of the qualities of which we are made up, and that resembles the general shape and seems a part of and inseparably connected with the human body. Ancient artists appear to have had an inkling of the vital radiation, as may be inferred from the aura that surrounds the pictured representations of saints. And in the time of Jesus the people must have realized something of this outer, externalized energy, or they would not have brought the sick and disabled into the streets, that "the shadow of Peter passing by night overshadow some of them."

The world at large has long been familiar with the fact that mind can influence mind—so familiar indeed that the axiom, "As he thinketh in his heart so is he," finds ready acceptance among the intelligent everywhere. It is also well known that mind can be trained to influence matter as well as morals, and that mind can be made to serve as a curative agent likewise. The more advanced members of the medical profession have already mastered this proposition, as witness the sterling articles on "mental therapeutics" in the regular magazines, and the quiet introduction of the system into regular practice.

Yes; it is true that mind can influence mind most remarkably. Consider the case of the farmer who was made seriously sick by a number of practical jokers, who insisted that he was ill; it was all a hoax, but the man sickened just the same. Also the prisoner who was told that

he was to be put to death by bleeding; he died under the impression that his life-blood was dripping away, when the sound was really caused by drops of water squeezed from a sponge by the surgeon that stood behind the chair. A nobleman's neck had been bared upon the executioner's block; the axe was raised to strike, when the cry, "Reprieve!" was heard; the executioner touched the man on the shoulder, saying, "Arise, my lord; the king has pardoned thee;" but the spirit had fled. We all know that certain sights will cause as violent a revulsion of feeling as the most powerful emetics; and we know, also, that sudden news will kill as well as make alive. We may as well admit, then, that mind has power over mind; frankness and fairness will harm no one—least of all the medical profession, the members of which should be the first to hail with glad acclaim any and all methods that tend to alleviate human suffering.

With regard to the alleged "temporary effects," I should like to ask, What may be guaranteed as permanent in the practice of medicine? What do we seek to accomplish by dosage? Plainly speaking, we give medicines to support Nature—to arouse the life-principle into action. Medicine, then, is not so much an end in itself as a means to an end; it is a support rather than a positive curative agent. Then how can we be assured of permanency in the treatment of human ills? A physician having a known "specific" for human suffering should not hide his light under a bushel; he is in possession of a formula worth millions.

But there is, in truth, no universal panacea. The fountain of perpetual youth has yet to be discovered. The golden age is in the future, not the past. No school of medicine has a monopoly of the healing art. To sneer proves nothing—a fact remains a fact. "What man has done man may do;" and this is as true in the domain of healing as in other departments of life. Men have healed for ages by the laying on of hands, and will continue to do so for ages yet to come.

Even if the cures prove but temporary, one thing is certain: An effect has been produced; a principle has been revealed, if not established. We owe it as a duty to humankind to recognize the fact, and to aid in demonstrating the principle behind the fact.—DR. C. W. HIDDEN, in *Mind* for August.

An Eye-Opener.

The Kerang (Australia) *Times*, in its issues of June 10th and 17th, has a lengthy article entitled "No Longer Death," commencing with quotations from Ernest Renan, Thomas Buckle, Washington Irving, Milton, Confucius, Dr. R. Chambers and Shakespeare, all pointing to the continuity of life after the change called death. Then referring to a number of scientific men who have satisfied themselves by investigation that the continued existence of the Ego is a fact, it quotes largely from the last report of the London Society for Psychical Research, the testimony of Dr. Richard Hodgson, LL.D. and winds up as follows:—

"Now what have our teachers and pastors, our philosophers and leaders of thought, to say to all this? It is impossible to over-estimate the importance of actual demonstration of the survival of the personality after death. Have we got such a demonstration here? If we have not, I should be much obliged to any reader who will formulate a more conclusive method of testing the identity and objective reality of the alleged spirit. But if we have—!"

This is supplemented a few days later by a letter in the correspondence column by "An Old Investigator," who, after congratulating the editor on his courage and independence in publishing the articles referred to, gives a lucid definition of Spiritualism in its scientific, philosophical and religious aspects, which will be somewhat of an "eye-opener" to many who, from ignorance of the subject, imagine that Spiritualism is made up of fraud, credulity and irreligion. We are pleased to see the country papers taking up the subject, which thousands are ready to investigate, if only sufficient light is thrown on it to give them an inkling of its true nature, which has been obscured by clouds of error, created by a prejudiced press in the past.—*Harbinger of Light*.

Nothing has a supernatural character when rightly understood. Everything is purely natural and according to Nature's law.

IMPORTANT BOOKS

FOR SALE AT THIS OFFICE.

- After Her Death, by Lilian Whiting. \$1.00.
 Among the Rosicrucians, by F. Hartman, M. D. Visit to a Rosicrucian Monastery, and the topics expounded by its adept inmates, etc. 75 cents; paper covers 50c.
 Astrology, Seven Easy Lessons in—Sullivan. 25c.
 Constituents of the Universe, by J. E. Atwood. 75c.
 Dematerialization (a partial case) of the Body of a Medium, by Count A. Aksakof, Scientist, Philosopher, Literateur, Ex-Prime Minister of Russia. Translated from the French by Tracy Gould, LL. D. Cloth, 75c.
 Echoes of Thought, a melody of verse by Emily E. Reader, comprises about 50 Occult Poems, mostly in the Oriental style, 3 of them being translated from the Chaldaic of the poet Memphis. Cloth, 75 cts.
 Fall of Lucifer, and other Essays and Poems, by Wm. Sharpe, M. D. 250 pp. This book contains rich and pithy essays on the mystery of God-likeness, the Renewal of the Temple, Socialism, the Egyptian Monuments, Symbols of the Circle and the Cross, Khandalla and Nature Worship, Modern Idolatry and the New Life, Superstition, Nirvana, etc. \$1.
 From Dreamland Sent, by Lilian Whiting. \$1.25.
 Gates Ajar, by Elizabeth Stuart Phelps. \$1.50.
 Hypnotism: Its History and Present Development, by Frederick Björnström, M. D., Head Physician of the Stockholm Hospital, Professor of Psychiatry, late Royal Swedish Medical Counsellor. \$1.; paper 30 cts.
 Influence of the Zodiac upon Human Life, by Eleanor Kirk. \$1.00.
 In Search of a Soul—by Horatio W. Dresser, author of "The Power of Silence," and "The Perfect Whole." This is a series of essays in interpretation of the higher nature of man. Cloth, \$1.50.
 In Tune with the Infinite—or fullness of peace, power and plenty—by Ralph Waldo Trine. The title page states: "Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it." Cloth, \$1.25.
 Kabalistic Astrology, by Sepharial. 75 cents.
 Law of Psychic Phenomena. A working hypothesis for the systematic study of Hypnotism, Spiritism, Mental Therapeutics, etc., by Hudson, \$1.50.
 Law of Vibration—12 lessons in "I-am" science, by T. J. Shelton. 25 cts.
 Living Christ (The)—by Paul Tyner. Designed to show that the perpetuation of life, in ever-increasing strength, fullness and beauty of manifestation, is entirely within the powers of man when fully awakened to a consciousness of his true nature. Cloth, \$1.00.
 Magic—Natural—by Henry Cornelius Agrippa, Counselor to Charles V., Emperor of Germany, and Judge of the Prerogative Court. Agrippa was the famous mystic of the 16th century, and his works on occult philosophy are available only through the present edition—Cloth, \$5.
 Magic—Doctrine and Ritual of Transcendent—by Eliphas Levi. A complete translation of "Dogme et Rituel de la Haute Magie," by Arthur Edward Waite, with original engravings and portrait of author. \$5.00.
 Mediumship; an Essay by Prof. J. S. Loveland, who has for half a century been an inspirational speaker and seer, and this book is the crowning effort of his life-long investigations and study of the subject of mediumship in its scientific, physiological, mental and ethical aspects. Price, 25 cents.
 Miracles and Modern Spiritualism, by Alfred Russell Wallace, England's noted Scientist. \$2.25.
 New Philosophy of Health; a study of the science of Spiritual Healing and the philosophy of life—by Harriet D. Bradbury. 75 cents.
 Ormsby's Almanac, with Ephemeris. 50c.
 Palmistry, Guide to, by Mrs. E. E. Henderson. \$1.
 Theosophy of the Vedas—Upanishads. 60c.
 Phrenology (Heads and Faces)—Drayton. 50c.
 Practical Methods to Insure Success. 10 cts.
 Psychic Philosophy. The Foundation of a Religion of Natural Law, by V. C. Desertis. \$2.00.
 Raphael's Almanac, with Ephemeris. 50c.
 Raphael's Guide to Astrology, 2 vols., \$1.00 each.
 Raphael's Key to Astrology. 50c.
 Regeneration. A reply to Max Nordau, by Nicholas Murray Butler. \$1.50.
 Solar Biology. A new, scientific, exact and easy method of delineating character; diagnosing disease; determining mental, physical and business qualifications, conjugal adaptability, etc., from date of birth. By Hiram E. Butler. Illustrated with seven plate diagrams and tables of the moon and planets. Price \$5.00.
 So the World Goes—by J. W. Sullivan. It presents in the form of a story, some of the live issues of the present day. Will be read with relish. Cloth, \$1.00.
 Studies in the Thought World, or Practical Mind Art, by Henry Wood. \$1.25.
 Tables of Houses. For Astrological Students, by Karl Anderson. \$1.00.
 Through the Invisible—Paul Tyner. 75 cts.
 What all the World's a-Seeking—by Ralph Waldo Trine. It is distinctly practical. Cloth, \$1.25.
 Zelma, the Mystic: or, White Magic versus Black, by Alwyn M. Thurber. \$1.50.

The Religio-Philosophical Journal,

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The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., AUGUST 11, 1898.

Christianity stands in the relation of a natural daughter to mother Judaism, but in a very unnatural way has been an unrelenting persecutor of her mother for many centuries, creating a strong barrier between the two systems of religion. If ever this barrier is broken down, it will be by Spiritualism, which distinctly defines the true nature and mission of Jesus of Nazareth. It recognizes him as being purely human, but a sensitive or medium of the highest type, if he ever existed. Whether he did or not, the typical character remains. Christianity installs him as one person in the Trinity—a veritable God, while Judaism very properly refuses to recognize him as such, and hence a bitter fight between these two systems of religion, which can never exist in amicable relations with one another. By showing the true character of the supposed founder of the Christian religion, Spiritualism offers the only solution and remedy for the bitter warfare.

The phenomena of combustion in liquid air are striking, says Geo. F. Baker, M. D., in the *Chautauquan* for August. When first drawn from the liquefier, a lighted match does not burn in it more actively, nor does it relight if a spark be left upon it. But as the oxygen accumulates, the liquid and its vapor become energetic supporters of combustion; so that a bit of paper or of cotton waste dipped into it and lighted flashes like gunpowder. Even hair-felt, which is not itself inflammable, burns intensely after wetting it with liquid air. If a drop or two of oil be put on a piece of twisted newspaper and wet with liquid air, it explodes like a firecracker on ignition. And if a few threads of oily cotton waste be drawn into an open gas pipe and saturated with liquid air, the explosion on lighting is like that of a twelve-pound cannon and the iron pipe is burst into fragments.

A thin band of steel or a steel pen in its holder, having a bit of match at the end to light it, burns actively both in the liquid air itself and in its vapor, giving off vivid scintillations and letting fall globules of liquid steel, which even under the intensely cold liquid fuse themselves into the glass of the containing tumbler. A carbon rod, heated to redness, burns with a vivid light in the liquid air and produces solid carbon dioxide.

Bro. J. J. Morse, of London, England, writes on July 20, 1898, as follows: "I have just received the RELIGIO-PHILOSOPHICAL JOURNAL in its new form, and heartily congratulate you on the same. It should win you troops of new subscribers, and make for itself a position stronger than ever. I send you every wish for success and prosperity—and will sometimes send something for your columns. All hail Columbia. Go on and prosper."...

Mrs. M. T. Longley, of Los Angeles, Cal., writes that a great deal of pressure has been brought to bear upon her, from both sides of life, to allow her name to be used as a candidate for the office of secretary of the National Association. We learn that she has acceded to the request, and will, therefore, be a candidate at the coming Convention, in October. If any change is to be made, Mrs. Longley will make an efficient officer, and we should like to see her elected to that office.

Prof. and Mrs. Longley intend to be present at the National Convention. We suggest that they also attend the California State Convention, and then represent the State Association at the National. The State Association will then perfect its form of Basic Principles, and the representatives will have to present them at the National Convention and advocate their adoption. As representatives this Fall, we would like to see the following elected: Mme. Montague, Mrs. Longley, Prof. Bowman, Prof. Loveland and M. S. Norton, if they can go. Such would make excellent representatives.

Dr. Agnes Moulton, of Colorado, remarks when subscribing for the JOURNAL, that the "Secret of Life, or Harmonic Vibrations," by Prof. Francis King, had been recommended to her by Dr. Wagner, of Denver, Colo., with the suggestion to secure that book at once, by subscribing to the JOURNAL. From such excellent authority as Dr. Wagner, this is high recommendation for our Premium Book, which he has thoroughly read and digested. Those who want to secure a copy of it, should do so as soon as possible, before the clubbing rates are discontinued. Its price is \$2.00, but to every purchaser we present a copy of the JOURNAL each week for a year. This offer is good both for old or new subscribers, until further notice.

The wonderful fighting of the first three days of July, around Santiago, is described by expert writers in the *Review of Reviews* for August. Mr. Winston Churchill gives in detail the clearest account yet published of the destruction of Cervera's fleet. The story as he tells it forms one of the most thrilling chapters in the history of the American navy. This is followed by Mr. John A. Church's review of the land engagements that ended in the capitulation of Santiago, July 17. Both articles are brilliantly illustrated from Hemment's photographs taken immediately after the fighting.

Clairvoyance can be developed. Mr. J. C. F. Grumbine's new book, entitled "Clairvoyance, its Nature, Law and Unfoldment," gives elaborate directions for its development. In reviewing this book, the price of which is \$3.50, (for sale at this office) W. J. Colville writes thus:

There has recently appeared an important and most instructive volume on the above fascinating theme, from the truly inspired pen of our gifted brother, J. C. F. Grumbine. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of clairvoyance yet presented to the reading public and the most efficacious means for developing the faculty in themselves by means of a series of simple and very practical experiments which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed. The style of writing, though clear, is decidedly profound; the book is therefore one which cannot be profitably glanced over and then laid aside. It is a *vade mecum* for the earnest student who desires to digest and assimilate what is read.

To the thoughtful mind such a book is a real treasure, and one of its advantages is that it is admirably adapted to read in select classes and reading circles where meditation and friend-

ly review are alike in order. The great charm of the book consists in its entire freedom from all unnecessary mysticism; the author teaches that clairvoyance is a faculty inherent in human nature, rather than a special gift arbitrarily bestowed upon a few.

As he tells us how to go to work to unfold our latent powers, this author does really help his readers to practice as well as to theorize. The book is divided into a course of systematic lessons, each being followed with suggestions for special experimentation. All sincere students of the psychic realm will do well to read and study this excellent volume.

The many friends and admirers of *The New Time*, Chicago's interesting reform magazine, will be glad to learn of its rare good fortune. Mr. T. J. McBride, a wealthy Toronto manufacturer, was so well pleased with *The New Time* and its reform policy that he forwarded a draft sufficient to meet all its obligations and leave a neat balance at the command of Editor Adams and his assistants. Why will not wealthy Spiritualists do the same for many of their struggling periodicals? They can and should do so, and thus aid the Cause. We supply *The New Time* and the RELIGIO-PHILOSOPHICAL JOURNAL for \$1.75 a year.

"Socrates; Philosopher, Seer and Martyr," is the title of a very interesting article in the *Arena* for August, by Mr. B. O. Flower, its former editor. We here give some of the most interesting paragraphs:

We now come to notice one of the faculties connected with the life of this remarkable man—the power or gift of the seer, present with the most hard-headed, unimaginative, and sternly practical thinker of the Periclean age. Indeed, I know of no distinguished philosopher who affords so interesting a psychological study as Socrates.

It is stated that he fell into profound reveries at times; he beheld visions, heard voices, and was in intimate relationship with the invisible. According to Plato, Socrates beheld a vision of a beautiful woman, who correctly predicted to him that he would not pass from life for three days, when all his friends, and he himself, supposed that he would surely die in two days. In his "Apology," when speaking of his life-work, teaching the people, he says: "It is a duty imposed upon me, and has been signified to me by oracles, voices, and in every way in which the divine power was ever intimated to anyone."

It would seem from the evidence which we possess that Socrates was clairaudient, clairvoyant, and at times possessed prevision. The clairaudient faculty was most marked, however. The strange voice was so constantly with him that it became as a loving monitor and guide. Because it did not remonstrate during his defense, he felt convinced that the higher powers had decreed his death.

The *Arena* for August also contains an able article on "The United States and the Concert of Europe," by John C. Ridpath, and other interesting matter."

MINISTERING SPIRITS.

Loved ones and guardian angels hear my prayer,
And kiss away the tears and anguish of my heart;
Protect and guide me through this life's dark lair,
And hush the knell, and break the poison pointed dart
That oft hath pierced my soul and left its blight
Like shadowy stricken phantoms of the night.
Oh, come and touch me with your magic wand of love,
That I may know and feel your sweet embrace
And hear the liquid strains from realms above,
Or meet the angel loved ones face to face,
That life a benediction here may be, and holier far,
And fearless follow thee, my life's bright guiding star.
If in the shadows of this strange and tangled dreaming,
Where joy and sorrows meet, and part to meet again—
One friend should cross your path with honest seeming,
Though of a distant tribe or swarthy strain,
And press the lips with nectar from ambrosial fountain,
Exultant live and drain the chalice cup on yonder mountain.
A. C. DARLING.

Bro. Francis declines to have his name used in connection with the presidency of the N. S. A. He says:

Under no circumstances would we consent to have our name go before the convention. We had rather be editor and publisher of the *Progressive Thinker*, speaking to 50,000 each week, than be President of the United States or Emperor of Russia.

The Reviewer.

The Dogmas of Reincarnation and Re-embodiment—Historical, Logical and Philosophical Objections—by Prof. W. M. Lockwood, of Chicago, Ill. Price, 25 cents. For sale at this office.

This brochure covers a wide range of subjects pertaining to the history of the religious teachings of India, in addition to the central object of the work.

Prof. Lockwood's reputation as a scientific reasoner and spiritual philosopher is too well established to require further comment here. A few extracts from the work itself will suffice to give an idea of its scope and depth of reasoning. In his introduction the author says:

"While we are in close sympathy with much that Theosophy inculcates for the betterment of the race and the brotherhood of man, we are opposed to its central dogmas of reincarnation and re-embodiment, because this claim is beyond the limit of proof, and is antipodal to the inductions of the age."

On page 13 the subject of reincarnation is dealt with in part as follows, the main arguments being reserved for the closing chapter of the book:

"You instruct the human that he existed in the yesterday of the past, and was a great personage to whose memory the world pays honor, and that in this life or some future reincarnation will again appear as some noted reformer or savant to receive still further tribute, the charm of such retrospective homage, together with future prospects of more worldly adoration, captivates his reason and judgment, and stimulates his pride."

"But on the contrary, you instruct him that his soul or life principle is an evolution out of the forces and energies of a spiritual universe, that the earth life with all its environment of development... is in reality only the *matéria* through which the or life principle is at last really born into a realm of continuous existence. This view, however well supported and verified by scientific induction, has none of the witchery of earthly glory, of personal adoration, pomp and prestige obtaining in the former ideal, hence will generally be rejected by those who worship at the shrine of selfish and sensual gratification."

On page 32 are some of the "Logical Objections" to some of the teachings of Theosophy, from which we quote:

"Thus Theosophy postulates, 'God as the fundamental cause of all things.' It refers to this God as a separate factor, outside and apart from matter, clothing it at times with anthropomorphic attributes by calling it 'Him,' then again speaking of it as 'the ruling spiritual force of the universe,' indicating by these two-fold definitions, that the God of the Theosophist, like the gods of the pagan, can transform itself into a being of human type which they designate by a masculine term, or into invisible expressions of spiritual character. We protest against these barbarisms of the Orient being introduced into the philosophy of the nineteenth century."

"Theosophy postulates that 'this overruling force moulds matter.' We object to the postulate, since there can be no such thing as an 'overruling force,' in a cosmic system of *co-related forces*; which truth is demonstrated in every scientific school of civilization. Theosophy postulates that 'the universe, and everything that exists, is divine thought in expression.' We object, for the reason that this premise makes God accountable for the crimes, wars, and horrors of past and present centuries. These conditions have existed and still exist, and if these are 'divine thought in expression,' the God of the Theosophist with 'his divine thought in expression' is a barbarian, of pagan type. Theosophy postulates that 'the universe is the living thought of a living consciousness.' This proposition is antipodal not only to rational thought, but to the correct use of words by which ideas are expressed. There are no analogies existing in nature, by which we can conceive of the sun, moon, and stars, and the earth, as parts of a living consciousness. As disintegration is as much a factor of evolution as integration, we could say with equal logical force, that the universe is a *dying thought of a dying consciousness*."

Prof. Lockwood begins with the earliest Hindu mythology and traces the history of all its religious developments down to date. The first chapter treats of "The Epic Period," when poetic fictions were written to illustrate external teachings, and how these fictions later came to be accepted as truths instead of the lessons they were designed to teach. Then comes "The Puranic Period," "Brahma, Vishnu and Siva," "Buddhism," "Karma," "Yoga," "Pranayama," etc. Then comes the logical and philosophical objections, and the work closes with five pages on "The Dogmas of Reincarnation and Re-embodiment considered in

the light of 'the Conservation of Energy,' and 'the Co-relation of Forces.'" Altogether the book is a scholarly and scientific treatment of the subjects in question, besides throwing much light on obscure places in the history of Oriental religions.

Human Culture and Cure, (Parts Third and Fourth), by E. D. Babbitt, M. D. LL. D. Illustrated. Price, \$1.50. For sale at this office.

This volume treats of the mental and psychological forces, including an epitome of philosophy in its past developments, the chemistry of mental action, phrenology, physiognomy, psychology in its general features, psychometry, or perception of interior forces, psychic, or hypnotic phenomena, clairvoyance, or "vision by higher grade lights."

It is a perfect encyclopedia of the subjects treated, as well as of all related subjects, and not only elucidates new laws in physical, psychological and mental science, but quotes interesting corroborations from scientists and philosophers of all ages, from the Greeks and Romans to the present time. The author shows, however, that "veneration for the ancients, so common in nearly every college and educational institution, has a detrimental influence on the minds of the present day." This work is almost indispensable to physicians, and valuable to all students of nature.

La Psychologie Experimentale—(Experimental Psychology), an address given at the London Congress of Spiritualists in June, 1898, by the Spiritualist Press Syndicate of France. 32 pp. 10c. (American currency). Paris: Librairie du Magnetisme, 23 rue Saint-Merri.

This is an excellent propaganda pamphlet, in French, treating as it does the whole domain of psychic science. It is based upon experiments found in the works of such scientific and philosophic investigators as Count Aksakof, A. R. Wallace, F. R. S.; Col. De Rochas, Dr. Baraduc, Bouvier, Delanne, Dr. Dupoy, Dr. Encausse, and others.

Primitive Christianity, Vol. II., by Prof. Jos. Jodes Buchanan. 341 pp. Price \$2.00. For sale at this office.

This volume contains the following subjects: The destruction of Christianity at Rome—The Apostolic Circle described—The Mission of Jesus from Baptism to Crucifixion—Life and Mission of St. Peter (with portrait) and Petrine forgeries—Life and Labors of St. Paul—St. Paul's writings—The expurgated Epistles—The pretended Epistle to the Hebrews and the insane Revelation—The Pagan Origin and Pagan doctrines of the church which falsely assumed the name of Christianity—A Revelation from Moses, and voices from the spirit world.

Prof. Buchanan writes thus concerning the present volume:

"Primitive Christianity," volume two, comes forth as no other work has ever appeared, with the endorsement and cordial approbation of the wise in the higher realms of the spirit world, making it indispensable to all who desire to think and live in harmony with divine wisdom."

It is complimented also by the intense hostility of all opponents of enlightened Spiritualism and all supporters of false theologies and of the terrible wrongs and sufferings from our social systems and corrupt governments which violate justice."

That it has the support of the higher realms may be easily ascertained by communion therewith of the times of Confucius, Socrates, Moses, St. Paul and Luther. But as few ever approach their sphere, the author would refer to more accessible modern spirits of philosophers, reformers and statesmen, a few of whom are Gen. Washington, Gen. Lafayette and Gen. Jackson. I do not quote their language as they can speak for themselves. Of statesmen I refer to my nearest friend, Abraham Lincoln—to Thomas Jefferson, Thomas Paine, Benjamin Franklin, Wm. H. Seward, Stephen A. Douglass, Salmon P. Chase. Of reformers I would refer to Robert Dale Owen, Henry C. Wright, Ralph Waldo Emerson, Wm. Penn, Rev. John Pierpont, Horace Mann, and the leading English author, Thomas Carlyle. Of philosophic scientists I would refer to LaPlace, the greatest of astronomers; Agassiz, the great naturalist, and Wm. Denton, the foremost American scientist. Of women I would refer to Lucretia Mott, Frances E. Willard, Miss Peabody of Boston, the leader in education; Harriet Beecher Stowe, Kate Field and Cornelia H. Buchanan.

Many more might be named, but the foregoing list is ample to show the wis-

dom of those who associate with me to assist in overcoming the darkness of old errors and introducing a happier social condition on earth, which Mr. Lincoln assures me is approaching."

The book is called "Primitive Christianity," as that was widely different from anything in existence to-day, being a system of justice, love and brotherhood based on spiritual communion and universal equality which ancient barbarism would not tolerate, and which was then crushed in blood, but is now made possible by liberty."

If my readers have no reliable opportunity of reaching the spirit world C. Walter Linn has no difficulty in reaching the higher realms, and giving the reports from any, which he can also confirm by giving a true diagnosis of disease. I have never met his superior as a writer for the spirit world, whose modesty and absolute honesty entitle him to confidence.

JOS. RODES BUCHANAN.
[See the advertisement of the book in this issue of the JOURNAL.—ED.]



The Editor is not responsible for the opinions of correspondents.

The Supreme Y. P. S. I.

Delegates of the separate local Young People's Spiritual Institutes have held a convention and elected the following supreme Board of officers: George W. Kates, 156 Meigs St., Rochester, N. Y., President; Mrs. Helen L. P. Russegue, Hartford, Conn. Senior Vice-President; Mrs. Anna L. Robinson, Port Huron, Mich., Junior Vice-President; Mrs. Mattie E. Hull, Buffalo, N. Y., Psychic Moderator; A. G. Atcheson, Buffalo, N. Y., Finance Keeper; L. C. Beesing, 102 Garner Ave., Buffalo, N. Y., Scribe; Ruden W. Post, Rochester, N. Y.; Frederick J. York, Toronto, Ontario; E. J. Bowtell, Binghamton, N. Y.; Miss Agnes M. Kean, Cleveland, Ohio, Trustees.

Institutes are desired in every locality. There is no charter fee. Membership fee is 25 cents, and monthly dues ten cents. The Supreme Institute will get ten cents per capita, from memberships, and annually.

The Y. P. S. I. will be able to render material help to the cause of Spiritualism. For helps and information, address either the Scribe or President. Fraternally,
G. W. KATES.
Rochester, N. Y.

From the Boy Orator.

TO THE EDITOR:
The Camp-meeting at New Era, Oregon, was very enjoyable and harmonious throughout. There were several campers on the ground, and on Sundays the attendance was large, a great many from Oregon City and Portland being in attendance. Circles were formed by the campers, meeting with good results. This Camp is doing a good work, and should receive the support of every Spiritualist in the State of Oregon. I believe that 25 new members were enrolled at the last meeting; this shows that a healthy interest was awakened.

Spiritualists do not support their papers as they should. Let them wake up, show their colors, and prove their devotion to the Cause by holding up the hands of those who are working hard to spread the glorious truth of Spiritualism. \$1.00 a year for a good Spiritualist paper is the least they can do to support the Cause. Then do it cheerfully, help move the car of Spiritualism along, and get a good feast once a week in return.

I leave in a day or two for the country to rest during the month of August. I would like to correspond with Societies desiring a speaker, especially in the Northwest. Letters addressed to Ostrander, Cowlitz Co., Wash. will reach me.
CHAS. J. ANDERSON.

N. S. A.—Amendments.

TO THE EDITOR:
All persons desiring to amend the N. S. A. Constitution, please present the said amendments to local or State chartered Society for endorsement. Upon receiving the same, forward the amendments to the Secretary of the N. S. A. Annual dues should also be forwarded at once.

Annual Convention, Oct. 18, 19, 20 and 21, Washington, D. C.
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From Prof. H. A. Streight.

TO THE EDITOR:

I cannot deprive myself of the pleasure and happiness which the weekly visits of the RELIGIO-PHILOSOPHICAL JOURNAL give me. I note the improvement in its size and appearance, and cheerfully recommend it to all my friends as one of the best publications devoted to the Spiritual philosophy.

HOWARD A. STREIGHT.

Sir Francis and Lady Cook (nee Tennie C. Claflin) gave an Anglo-American garden party at Richmond Hill, England, on July 5. It was a delightful party, about 800 persons being present. Upon passing into the garden each guest was handed a button badge, bearing the crossed flags of the two nations, with the simple legend, "One tongue: one purpose." The entertainment was exceedingly interesting. The band of the Royal Artillery gave 15 beautiful selections, while at the opposite side of the lawn the American Bell-ringers delighted the audiences with their music. Vocal music was also afforded in the gallery, within doors. Then there were recitations and other entertainment which rendered the day a remarkable one, even for Richmond Hill.

Dr. M. Muehlenbruch gave a psychometric reading for a friend of Rev. John Page Hopps of London, England. Light, the leading European Spiritualist weekly, says of it: "We know the subject well." It is "a really astonishing summary of our friend's life, character and faculties." Only a short letter was sent for the reading. The Doctor's reading covered six large pages.

Resolutions of Condolence.—At a meeting of the Ladies' First Spiritual Aid Society, on Wednesday, Aug. 3, the following Preamble and Resolutions were unanimously passed:

WHEREAS, Mrs. L. H. Blake, a member of the Ladies' First Spiritual Aid Society of San Francisco, has, by reason of the death of her earthly companion, been called to pass through the Valley of Sorrow, be it

RESOLVED, That we, as a Society, offer to our sister our united and tenderest sympathies in this, her hour of greatest bereavement, and also the comfort and consolation of our beautiful philosophy, which alone gives unmistakable evidence of communion with our loved ones, and the assurance of a reunion with them in the Borderland. Be it further

RESOLVED, That a copy of the above be forwarded to Mrs. Blake.
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For conquer now we must.

Away, material fetters;
In the darkness bring them light,
For they are loving spirits—
Teach to all this glorious truth.

Show its beauty all sublime;
Give them all a helping hand.
Spirits in and out the body,
Show them all just where they stand.

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The sun is shining on many,
On others black clouds drop
And hang so persistently heavy,
The darkness of midnight seems
To shut out all of the sunshine—
Even the tiniest gleams.

The scene is changing; the sunlight
Rises above—now through;
Oh, can I paint the picture
Presented to my view.
They stand with upturned faces;
Such a sight I never saw—
Wonder, joy, amazement,
And the greatest of all, such awe,
As the light streams down upon them
From a thousand rifts in the cloud
And swiftly tosses asunder
That pall, so like a shroud.
The light of knowledge is breaking,
Superstition is passing away.
These were the clouds of midnight—
Now we have brightest day—
Peace and prosperity coming
To earth's children, one and all.
Truth is the watch-word given—
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For the highest light of divinity,
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Single Copy, 5 cents.

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1429 Market St., near 10th St.,
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Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

Local News Summary.

Edited by M. S. NORTON.

Alameda, Cal.

The First Progressive Spiritual Society of Alameda was reorganized on Monday, August 1st, at Masonic Temple. M. S. Norton, State Organizer, and Mrs. Jennie Robinson, medium, of San Francisco, were present and participated in the work of re-establishing of what was a year ago a most flourishing Society, but owing to uncontrollable circumstances the officers withdrew and the Society ceased to hold meetings. It is now proposed to reopen the Sunday evening meetings in Eureka Hall, Masonic Building, Sunday, Aug. 14, and continue every Sunday, under a charter granted to the original Society.

Officers elected: Thomas Ellis, Jr., Pres.; Mrs. Ida Kellenberger, Vice-Pres.; C. A. Forster, Sec.; Charles Bassett, Treas. Directors: Mrs. Geary, Mrs. Ellis, Mrs. La Due, Mrs. Dare, Mrs. Le Clair. Committee on By-laws: Mr. Ellis, Mr. Forster, Mrs. Kellenberger. Delegates to State Convention: Mrs. Kellenberger, Mr. Bassett. Alternates: Mrs. Geary, Mrs. Ellis.

THOS. ELLIS, JR., Pres.

Oakland.—The meetings at Gier's Hall are increasing in interest and numbers. Prof. Loveland lectures in the afternoon at 3 o'clock, and Irene Smith in the evening. The meetings are decidedly educational in character, and are attracting the attention and attendance of thinking people. Some have been surprised and disappointed, as they supposed Spiritualism meant nothing but a phenomenal show. They are gratified to find the contrary. OBSERVER.

A Helping Hand.—Mme. E. Young has started a ball rolling, which may increase in velocity and importance, and out of it may come results that will "startle a nation and dazzle the world." The first Wednesday in each month is to be devoted to a JOURNAL meeting. At these meetings a copy of the JOURNAL will be presented to everyone present who is not a subscriber. Although the JOURNAL has been published 35 years, yet there are millions of people who do not know of its existence. The first meeting of this character was held last Wednesday evening at 605 McAllister St., with gratifying results. On next Wednesday evening the Mediums' Protective Association will devote the proceeds of their regular meeting to the same good cause. If we all fall into line and give a long strong pull, there will be something happen that will astonish even the oldest inhabitants.

Mediums' Protective Association.—The meeting held last Wednesday evening at 112½ Oak St., was pronounced by all present to be the best in the history of the Society. We have established an avenue through which the spirit world can communicate with mortals in an intelligent manner, free from the cankering influence of the "ten cents admission" which has worked so many hardships upon the Cause. "We will fight it out on this line if it takes all summer." W. T. JONES, Pres.

People's Society.—We visited this meeting last Wednesday evening and were pleased to note the large attendance and enthusiasm of the audience. Spiritualism is the best thing out. Free Thought, Christian Science and Theosophy will have to take second place. "The world is moving on" in the right direction, and we are prepared to demonstrate the truth of our philosophy.

Dr. Knowles' Meeting.—Our reporter visited this meeting last Wednesday evening, held in Occidental Hall, 305 Larkin St., and was favorably impressed with its conduct, and we predict ultimate success for the psychic who conducts it. Genuine merit will win in the long run—and the old stereotyped phrase that "honesty is the best policy," is just as true now as it ever was.

Mrs. Lillie's Song Books.—From all portions of the State comes inquiry for a standard collection of Spiritual songs. We have not time to answer every one in detail, but would say that the very best compilation of which we have any knowledge, is called, "Golden Jubilee Souvenir Song Book of Modern Spiritualism," by Mrs. R. Shepard Lillie. The frontispiece has an excellent cut of the "house at Hydesville." On the second page you will find excellent portraits of the "Lillies" which is worth many times the cost. Some of the songs are set to music; all are familiar, and altogether it is the song book best adapted to our work. Information will be furnished upon application to the JOURNAL.

Fresno.—I desire to place on record in the JOURNAL a prophecy made by Dr. Alice Tobias, on the public platform in Fresno, March 6th. She said that the first battle between the United States and Spain would be fought on May 1st; that the Americans would be victorious, and that the war would continue four months. In the light of subsequent events these words of prophecy have a peculiar significance. MRS. WESTON.

Mrs. C. Parish. one of San Francisco's older Spiritualists, held a reception on her 84th birthday, Aug. 3, at her rooms in the Sherman House, on 8th street. Many aged people were the guests of honor. Among them was Mrs. DuPlauty, who is in her 103rd year, and Dr. Flotaw, who is over 95. Captain Diamond, who has passed his 102nd birthday, was expected to be present, but failed to arrive. Mrs. Parish, who has 28 grandchildren and three great grandchildren, is a charming hostess, and indefatigable in entertaining her guest. The afternoon was delightfully spent. Mrs. Sadie E. Cooke supplied the music. The parlors were crowded with guests, who all united in best wishes for "many happy returns," to the genial hostess, and departed, having spent a delightful afternoon.

Eureka.—I am not very well acquainted with the people here, but there seems to be quite a number of Spiritualists among them. They do not let their light shine as they ought to. There is an excellent field for an energetic worker here, and many sheaves might be garnered, for the harvest is ripe. I wish there could be a Society organized here, but the everlasting question of money always comes uppermost. Personal communion with the loved ones gone before is the one bright spot in a hard dreary life, and to those who are gifted with the power of successful thought and action, I send best wishes for success. MRS. G. H. BERRY.

Advertisements.—A few gilt-edge advertisements will be inserted in this department, but they must be local in character. We want to concentrate the local work as much as possible, and will give cordial help to those who wish to advertise legitimate business. See the editor for information. The JOURNAL is the best advertising medium in the State.

The Free Meeting at Sixth and Market Sts.—This meeting was another "overflow" last Sunday evening, and speaks well for the popularity of the mediums who are conducting it—Messdames Robinson, Drew, Griffin and Tobias, assisted by Dr. Davis, Mr. Ellis of Alameda, Mrs. Johnson of Hollister, Mr. F. M. Brown of Vallejo, and Mrs. Ladd-Finnican. The indications are that larger quarters will have to be secured soon, or else more meetings of the same kind will have to be started in order to meet the demands of the people.

Mme. Young.—It fills the heart of all lovers of spiritual progress with joy, to see the intelligent, enthusiastic audiences which greet this popular medium at every service. Our reporter was unable to get a seat last Sunday evening, and the most encouraging "sign of the times," was the vast number of new faces which are constantly appearing at these meetings. Spiritualism is "the best thing in the world."

Children's Lyceum.—We visited the Spiritual Sunday School last Sunday morning, at 909 Market St., and was favorably impressed with the general conduct of the meeting. The JOURNAL has a big story for the little ones, and in the near future we will give the children an opportunity to speak for themselves through these columns. On Sunday morning of each week it will do us all good to forget the gray hairs and other outward signs of the ravages of time, and imagine that time has turned backward in his flight and that we are once more clothed in "pinafores" and listening to words of wisdom from those who are able to instruct us. There is a bright future for the Children's Lyceum.

Universal Spiritual Society.—The subject under discussion last Sunday, at 20 Eddy St., was, "Can Man Rise Above His Environment?" The conclusion arrived at was that man can rise above one condition after another, and progress indefinitely, but so long as he has existence he will have environment. Progression is a law of nature, and the watchword of Spiritualists everywhere. The subject for next Sunday is: "Is man a free agent?" The intellectual tone of this meeting is improving rapidly and its power for good is being correspondingly augmented. DR. W. S. HALL.

Benefit.—Friends of the Independent Freethought Bible Spiritualist Society will give an entertainment for its benefit on Aug. 24, at 605 McAllister street. The entertainment will be musical, social and literary. Mme. E. Young, R. A. Stitt, Mrs. Seeley and Mrs. Ladd-Finnican have the matter in charge. Success is assured.

Mr. Van Luven's free meetings, at Gier's Hall, Oakland, are so well attended that it may become necessary to engage a larger hall in the near future. The best speakers are obtained, and the meetings are very interesting.

Mrs. J. J. Whitney's meeting last Sunday evening, at 305 Larkin St., was well attended, and she gave some very fine tests.

Birthday Reception.—One of the most charming events of the season was the reception given by Dr. Cora A. Morse, last Friday evening, in honor of the 76th birthday of Miss Amorette Beecher, cousin of the late Henry Ward Beecher. The beautiful home at 621 O'Farrell St., was lavishly decorated with flowers and tropical plants, and the spacious drawing-rooms looked veritable bowers. Over 100 guests enjoyed the hospitality of Dr. Morse, who is one of the most charming of hostesses. On Friday evening she was in her jolliest mood. The affair was rendered the more delightful by coming as a complete surprise to Miss Beecher. Dr. Morse's "Gleaner Girls" were out in all their glory. Among those who contributed to the evening's programme were: Mrs. Lida Hickock, the gifted elocutionist, who was heard in a variety of selections; Mrs. Chandler, in songs; Miss Nellie Dashiell, Mrs. Sadie Cooke, the McLellan Bros., Dr. Payne, Mr. Will C. Bailey, Mr. Morse, Mr. J. T. Lillie and others.

The Ladies' Aid Social will be held at Occidental Hall, Friday evening, Aug. 12. Mrs. J. J. Whitney will give a graphophone entertainment; also music and recitations, to be followed by dancing. Admission, 10c. M. NEVILL, Sec.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

Personals.

Our old friend and liberal Spiritualist, Wm. Cullen, called to see us this week. Call again.

Mr. and Mrs. Longley of Los Angeles, will probably be delegates to the State Convention.

Mr. H. I. C. Inselman, the Third-Street grocer, has just returned from a visit to friends in San Jose.

Mrs. R. A. Robinson has gone to the mountains in search of change and health. Our best wishes go with her.

Mr. F. M. Brown of Vallejo showed his genial countenance in the city last Sunday. He contemplates a trip East for his health. Let the JOURNAL hear from him on his travels.

Mrs. Rebecca L. Johnson, President of the People's Spiritual Society, in Hollister, has been visiting friends in Alameda, Oakland and San Francisco, during the last week. Come often and stay longer.

Thomas Ellis, Jr., Vice-President of the State Association, spent last Sunday in San Francisco. We would like to see and hear more of our friends across the bay.

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Drs. Peebles & Burroughs, Battle Creek, Mich.
DEAR FRIENDS:—I am well and will not need any more medicine. The psychic treatment has helped me very much. Wishing you much happiness and prosperity, I remain, ever your friend,
CARRIE SHUMWAY,
July 12, 1898. Manhattan, Kans.

Drs. Peebles & Burroughs, Battle Creek, Mich.
DEAR DOCTORS:—I am well. I have no ache, no pain, no bad feeling or symptom of disease, and I will not need any more treatment. Hoping that God will spare you long for the relief of suffering humanity, I am, Your grateful patient,
J. B. WALKER,
July 13, 1898. Caddo, I. T.

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VOL. 35.

SAN FRANCISCO, CAL., THURSDAY, AUGUST 18, 1898.

No. 7.

THE BORDERLAND.

Joseph Hoag's Vision.

This account of a vision was written by Joseph Hoag, a Nantucket Friend or Quaker, in 1803. It was republished in the Nantucket paper in my childhood some 50 years ago, and again later. There are some few copies owned by Nantucket people and I have copied this exactly from the one at hand.

It was considered an astonishing affair, but never has it been ascribed to spirits, which latter is of course the source. I have been much criticized because of saying that the "inner light" which the Friends valued so highly, was the same as my mediumship. My grandparents on one side and great-grandparents on all sides, were Friends. This is

JOSEPH HOAG'S VISION.

I was one day alone in the field and observed the sun shone clear; but a mist eclipsed the brightness of its shining. As I reflected on the singularity of the event my mind was clothed with silence the most solemn I ever remember to have witnessed, for all my faculties were laid low, and unusually brought into deep silence. I said to myself, What can all this mean?

I do not recollect ever before to have been sensible of such feelings, and I heard a voice from Heaven saying, "This that thou seest which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression. I planted them here among forests. I blessed and sustained them and while they were humble I fed them, and they became a numerous people. But they are now become proud and lifted up, and have forgotten me who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old country are guilty, and have taken quietude from the land, suffering a driving spirit to come among them. Lift up thine eyes and behold."

Then I saw them driving in great heat. This division began in the Presbyterian Society, and went through the various religious denominations, and in its progress and close the effects were nearly the same. Those who dissented went off with high heads and taunting language and those who kept to their organized sentiments appeared exercised, and were full. And when the driving spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered. And as before, those who separated went off with lofty looks, and taunting, censuring language. Those who kept to Ancient principles returned by themselves. It next appeared in the lodge of the Free Masons, and it set the country in an uproar for a long time. Then it entered politics throughout the United States, and it did not stop until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical government arose [plutocracy]? established a national religion, and all societies tributary to support its expenses. I

saw them take property from Friends to a large amount.

I was amazed at beholding all this, and heard a voice proclaiming, "This power shall not always stand, but with this power will I chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming to thy native land for their iniquities and the blood of Africa, the remembrance of which has come up before me."

"This vision is yet for many days."
I had an idea of writing it, "for many years," until it became such a burden that for my own relief I have so written. JOSEPH HOAG.

Nantucket, Mass., 1803.

My mediumship is quite private and my communion chiefly with my own friends, who thus cheer me on in my so lonely life here without them. My first knowledge of my mediumship or Spiritualism at all, except as a vague rumor, was after the death of my brother who died suddenly by accident when I was about 20 years of age. His transition was beautiful although so sudden as he was distinguished by great purity



M. FOLGER COLEMAN.

of character and much interest in study and investigation, with a witty way of disposing of disagreeable and troublesome things, which never descended to ridicule or bitterness.

This beautiful communion with my spirit friends which has deepened with my growth, and broadened with each bereavement, causes me to feel only sincere pity for those who defraud themselves by ridiculing Spiritualists. All my study, assisted by my friends beyond, is to do my part as well as possible to me in showing the world the necessity of more thought in life, and far less of the anxious and selfish rush and strife. A simple life with beautiful, not luxurious surroundings would be greatly more conducive to intellectual vigor and true happiness, than the awful selfishness often unconscious of extravagant expenditure. Such a life would also be so conducive to health of body as well as mind, as to prevent that sad form of selfishness which condones hideous suffering to helpless beings, if by the latter is gained any immunity from pain for oneself or family. And no true knowledge is ever gained in that way, as they find immediately they leave the body.

I am constantly, at intervals, receiving heart-rending messages from suffering spirits and from those who have lived what is considered superior lives begging and entreating that I stop Vivisection. But I can accomplish little or nothing, because of obstinate opposition and terribly mistaken ideas of science. Every least suffering we cause any living thing must react upon ourselves, and be atoned for before relief. That mysterious thing called the "life principle" is universal in the Universe. And while the tiny portion which is incarnated becomes individualized, it still is a part of the Universe. Every individual is more or less dependent upon every other, and the suffering of the most insignificant creature affects the intellectual strength and the happiness of every other, whether mankind or animal, in this world and of all worlds. Thus the vitality of the Universe is lowered distinctly, if infinitesimally by every act of Vivisection, and such acts must be bitterly atoned for.

We who have been convinced of Spiritualism should work untiringly to bring to the minds of the indifferent and unbelieving a knowledge of what life really is as revealed to us, of what constitutes that life principle which inhabits our bodies for so short a time. This life principle can never return from whence it came as it was before incarnation, and this short period of life on earth should, and could easily be, just the preparation needed for the full and beautiful life beyond which is forever.

Spiritualism is more than beauty alone, more than comfort unspeakable to the bereaved, it is Science, and should be carefully and earnestly developed intellectually, which every true medium is capable of doing to some extent. Then shall we be able to show the world conclusively the great error of any Science based upon matter so-called.

M. FOLGER COLEMAN.

Nantucket, Mass.

Was it the Sub-conscious Self?

Frank Parker, an Oakland merchant, recently visited Los Angeles, and attended a spiritual circle while there, held by a Mrs. Burdette. He was a particular friend of Dr. Muehlenbruch's, and the next day wrote the Doctor a letter, from which the following is an extract:

"We went to our first test meeting last night at Mrs. Burdette's. . . . She asked who recognized the name of Max. No one recognized the name. Finally Lillian (Mrs. Parker) whispered to me, saying, 'Max Muehlenbruch.' I asked, 'Is it for me?' She answered, 'Yes; why did you not say so before? What relation is he to you? He seems nearer to you than a brother.' I told her that we were only friends. She said, 'Such friends are few and hard to find,' and added that you were with me in thought a great deal of the time. You may imagine the surprise in that room when I told them you were still in the flesh and lived nearly 400 miles away."

Mr. Parker further states that neither he nor his wife were thinking of Dr. Muehlenbruch at the time the name was announced, and the Doctor states that on that evening he and all his forces were employed in his own circle in Oakland, hence he could not have been thinking of Mr. Parker at the time.

Cases similar to this have been cited by Col. De Rochas, in his "Exteriorization of Force;" by Dr. Baraduc and other French psychic sci-

entists, in which they assume double consciousness, or what they call the *perisprit* (astral body of Theosophy), as the explanation. It follows that the sub-conscious self sees and perceives all that transpires in the environments of every individual and remembers it all forever, while the physical consciousness is limited both in the faculties of memory and perception according to the constitution of the brain and other physical organs of sense.

The psychic, in this case, evidently received her information from Mr. Parker's sub-conscious memory.

ERNEST S. GREEN.

Experiments in Telepathy.

(Concluded from last week).

Experiment 7.—I took a silver table knife which I held in my dress pocket, my hand clasping the handle in order to help me to keep a strong impression of the object in my own mind. Very soon Emma asked, "Is it a knife?" "See," I replied, as I took it from my pocket. She then said that was like the knife she saw in the mind-picture, except that she could only see the blade, the handle not showing. These two experiments in which the handkerchief covering the cup suggested the thought of a napkin, and my hand covering the knife handle gave a mind-picture of the blade only, are puzzling to my mind as to the proper solution, but may give some other investigator a clue to one of the underlying laws of thought-transference.

Experiment 8.—January 3, 1897. On first sitting down to experiment, I had concealed about me a small nickel clock which I had chosen because I thought its brightness would help me to keep its form and shape clearly in mind, as Emma was again the percipient; but though we sat for some time and I tried my best to impress her with the picture of a clock, it was all in vain. She said all sorts of confused pictures came into her mind, yet there was nothing at all like a clock. So this was an entire failure.

Experiment 9.—I held an orange in my hand hidden under a newspaper. Pretty soon she said she saw the picture of a small basket, with something in it which rolled (I was turning it over and over in my hand in order to fix its shape in my own mind); I asked her to try and see the contents of the basket; immediately she asked, "Is it oranges?" She said she saw two or three rolling in the basket.

Experiment 10.—In this I was the percipient; Emma the agent. She had chosen the object, after I was seated with closed eyes, from another room. I got at first several pieces of china with yellow and white figures painted on them, but as she kept silent when I spoke of them, I knew these were wrong, and I tried to see more distinctly. Then I said, "The only thing I got clearly is a flower vase." On that she laughed, telling me to look. She held in her hand a vase like the one I saw, save that its principal colors were yellow and white, like the pieces of china first seen, while the vase I clearly perceived was mainly of a bluish purple.

Experiment 11.—I was the agent, Emma the percipient. I held in my lap, covered by a handkerchief, a small cut-glass basket, almost round in form, with many tiny facets which readily caught the rays from the gas light. I said to her, mentally, "See this pretty basket, Emma. It is made of glass; notice how it shines! see how it sparkles in the light!" It was some time before she got anything, then she got the impression of something white (the handkerchief probably). Presently I noticed that she seemed to shrink, and put her hands over her closed eyes as if they pained her. Finally she said, "Is it a glass basket?" When I told her to look, she said she had seen it plainly at the last, but at first all she could see was something painfully bright, which hurt her eyes to look at, though she could not distinguish its form. This must have been the result of the emphasis I put on its brightness, which I did because I wished her to get the thought of glass shining in the gas light.

Experiment 12.—Emma the agent, I the percipient. At first I saw a dish which appeared to me like a round tureen; then I saw a similar dish containing what seemed very light-colored apples and said so, but as she said "No!" I tried to see further. Before I saw either of these the thought of eggs came into my mind, without any picture, and I was tempted to say so, but did not, because it did not seem probable that she would choose anything so easily broken, but on the third attempt I saw one white round

thing seemingly held directly before my eyes, which looked to me like an egg. I told Emma so, but said I did not think that could be right. Then she told me to look, when I found she was holding one egg in her hand. She said she had wished me to see an earthen dish full of eggs. This came as the dish full of nearly white apples.

Experiment 13.—I was now the agent, Emma the percipient. I had during the day found among some papers a bright-covered pamphlet, which I kept in my pocket for our evening experiment. It was a music-dealer's catalogue, and on the outside cover, which was mostly a flaming red, was the picture of a girl, dressed in white, who was playing on a piano, the piano being of a dark color. The colors being so sharply contrasted might, I thought, help me to get a well-defined image in my own mind for transference to the mind of the percipient. When she was in position, with closed eyes, I took this out, concealing it from the range of her vision by a newspaper, holding it so that I could look at it while trying to impress her to see someone playing upon a piano. At first she said there appeared to be a confusion of pictures, which did not remain long enough to be fully seen. I kept repeating mentally, "Do you see that girl playing on a piano? Watch how her hands fly over the keys!" I also tried to impress her to hear the music by imagining I heard it myself. First she saw bright-hued flowers (suggested, perhaps, by the bright colors on the covers); then a man dancing furiously (this may have been a secondary suggestion from the thought of music which I was trying to impress upon her mind, as was the following). Next came a man playing on a violin. As this faded from view it was several minutes before any other picture came, and I was about to say to her that we would give up the attempt, when I noticed a pleased smile of amusement lighting up her face, as, with her eyes still closed, she began to move her hands to and fro, making the motions of one playing the piano. "What do you see, Emma?" I asked. "A girl playing on a piano!" she replied promptly. Then I bade her look, and she was greatly surprised at the success of this experiment, for she did not think that that was what I was trying to make her see, as she had no recollection of ever having seen the advertising pamphlet.

I have here given the results of 13 experiments in thought-transference, as an inducement for others to try for themselves in this or any different method of investigating its possibilities. For myself I feel assured that no mere guess-work could result in giving such accurate mind pictures as we obtained. Later, we were moderately successful in obtaining suggestions, by thought-transference, of tasting pungent articles, such as salt, sugar, &c.; also in drawing certain figures. In all these different experiments we got the best results when both parties were in a care-free state of mind, when the agent could concentrate her thinking power upon the single idea she was desirous to communicate to the percipient, and the percipient, in turn, was able to keep her mind in an entirely passive state of receptivity.

In these cases we found by experience that before the pictures came upon the mental background we each felt a distinct pressure, something like a very slight touch of an electrical battery, generally on the brow, or some part of the head. Whether this was a result of thought vibrations or some occult force I am not prepared to say. I only note the fact. When in the midst of an experiment some other persons entered the room, mental disturbance was at once felt by both experimenters, and the experiment was a failure. It was as if some counter force turned and scattered the waves of thought. I can describe it no more clearly than this.

SARA A. UNDERWOOD.

Tennyson was a Spiritualist.

A life, or memoir, of the noble poet by his son, Hallam Tennyson, has lately been published in New York and London—its two volumes full of value and interest. From material gathered in a few years past, and from late notices and extracts from the biography, facts are given touching his psychical experiences and deep convictions as to the immortality of man, our divine relations and the great truth of spirit-presence.

In his preface Hallam Tennyson says of his father:

"From his boyhood he had felt the magic of

Merlin—that spirit of poetry—which bade him know his power and follow throughout his work a pure and high ideal, with a simple and single devotedness and a desire to ennoble the life of the world, and which helped him through doubts and difficulties to endure."

He saw psychics, or mediums, and gave careful attention to their varied manifestations. These matters were usually in the privacy of home, and are hardly mentioned in the biography. He said: "Spiritualism must not be judged by its quacks." Its crudities and "flummery" he disliked, but saw that these had their place as first steps with many.

Of intercommunication of spirits in its high forms, he said:

"I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before, not surround and minister to us, as legions of angels surrounded and ministered to our Lord?"

Tennyson's poems were his gospels of life and immortality. From his life-work as an inspired poetic teacher he never turned aside as a public advocate or opponent of Spiritualism or of any form of organized religious faith. Sincere as he was, the simple statement just given marks his belief in spirit-return. His own experiences, the statements of valued friends, and his poems but emphasize this conclusion.

In *Blackwood's Magazine* is an interesting bit of evidence, supplied by Prof. Knight, in a paper entitled, "A Reminiscence of Tennyson":

"We then went on—I do not remember what the link of connection was—to talk of Spiritualism and the Psychical Society, in which he was much interested, and also of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being also known, and having intelligence at the heart of it; and he told more stories than one of spirit manifestations as authentic emanations from the unknown, and as a proof that out of darkness light could reach us."

In the Memoir sparing references are made to the spiritualistic experiences of the poet. There is one curious story which shows that the late Bishop Wilberforce had participated in the investigation. Tennyson spoke of the last visit of Bishop Wilberforce, of his sudden death, and of the Bishop's story of the "table-turning" when he was staying with Judge Alderson, at Farringford. A table moved towards the door where the Bishop was standing. He exorcised the supposed spirit, and then the table stood still, rapping out, "I can't abide a bishop."

Clairvoyant trances may be the best descriptive name for what were probably Tennyson's leading psychical experiences. It includes a partial, or entire loss of external consciousness, an awakening of a wonderful interior consciousness, a vision into spiritual realms far beyond the range of our external senses, and usually the sense of a spiritual presence guiding and opening our interior faculties.

One night at Farringford, says *Borderland*, Tennyson, Jowett and Tyndall sat talking about the power of imagination, or intuition, as an instrument of scientific discovery. After Jowett had retired, Tyndall and Tennyson continued to converse. Tyndall thus records what Tennyson said:

"With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Other persons have had, I believe, similar experiences. Walking out with a friend one evening, the poet Wordsworth approached a gate, and, laying hold of its bars, turned to his companion and said, 'My dear sir, to assure myself of the existence of my own body I am sometimes obliged to grasp an object like this and shake it.' It was at the Red Alp, and I believe by the late Prof. Bonamy Price, that this incident was communicated to me."

When a mere boy, his son tells us that his father possessed this power of abstraction from his surroundings, which enabled him to dwell with the invisible.

"As he wandered over the wold or by the brook, he often seemed to be in dreamland, so that one who often saw him then called him a mysterious being, seemingly lifted high above other mortals, and having a power of intercourse with the spirit world not granted to others."

When he spoke of these illuminated seasons

to his family, or to others with whom he had deep spiritual intimacy, his words were uttered with a glow of passionate fervor, which left an indelible impression upon those who heard him. For instance, when speaking of a conversation with his father, in January, 1869, his son records what he spoke to them with deep feeling:

"Yes it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision—God and the Spiritual the only real and true. Depend upon it the Spiritual is the real. It belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence; I could believe you, but you never, never can convince me that the 'I' is not an eternal reality, and that the Spiritual is not the true and real part of me."

These words he spoke with such passionate earnestness that a solemn silence fell on us as he left the room.

The poet told his son that there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time.

He wrote, with Hallam in his mind:

"If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like a flower in a night slumber, then the remembrance of the past might remain, as the smell and color do in the sleeping flower; and in that case the memory of our love would last as true, and would live pure and whole within the spirit of my friend until after it was unfolded at the breaking of the morn, when the sleep was over."

He dwelt in a world apart, out of which he emerged from time to time to lead the daily life of ordinary men, but it was in no sense the whole or even the most important part of his existence. *Borderland* says:

"No one can say that he was not a man intensely alive to all that concerned his material life. He lived a very full life, and his interest was unabated to the very end. He was a man of affairs as well as a poet. He was a student of science as well as a mystic, and for more than half a century he met and mingled as an equal, and more than an equal, with the foremost men of his time. This, it is well to remember, in view of the prevailing disposition on the part of materialists to argue that dwellers in the *Borderland* are necessarily incapable of taking their full share in the busy life of mortal men. Tennyson's conviction of what may be called the evanescent and transitory nature of the material universe in no way weakened his grasp of business."

At 80 years few young men could keep pace with our poet's strident gait in a long walk, and few writers have had so long and commanding a career. To "follow the gleam" is health to the body, and giving sustaining power for a long and useful life on earth. He was filled and inspired by faith in the invisible world which encompassed him, and of which he believed he had direct personal experience.

He wrote the Queen in her Jubilee Year (1887) as follows, then, as always, their letters being those of sincere friendship:

Madam:—I am grateful for your majesty's most kind letter. I do indeed feel how the sense of loneliness may oppress your majesty in the midst of these loud rejoicings. The multitude are loud, but they are silent. Yet if the dead, as I have often felt, though silent, be more living than the living, and linger about the planet in which their earth-life was passed, then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your majesty, may rejoice when the people shout the name of their Queen. TENNYSON.

After a conversation with Bishop Lightfoot, he wrote: "I believe that God reveals himself in every individual soul; and my idea of heaven is the perpetual ministry of one soul to another."

In "Idyls of the King," and elsewhere, are poems, largely transcripts of his personal trance experiences.

In 1835 an apparition—a tall man—was plainly seen by two sisters, and the next morning came a letter to the poet, at breakfast, the first news of Arthur Hallam's sudden death in Europe.

Years after Tennyson wrote an ode to the Duke of Wellington, and Lady Tennyson soon dreamed that the Duke called to see them and that she dreaded to take his hand, expecting it to be icy cold, but finding it warm and natural. She was a gifted and gracious woman, an inspiring helper and a co-worker with her husband.

Tennyson's poems are read best in the light of his trances. His deep insight of the world's needs inspired him to write "The Princess," to help the uprising of the world's womanhood, and to prophecy the peaceful federation of nations.

Gladstone wrote to Hallam Tennyson, October, 1892: "I have a great conception of your father as a philosopher. Carlyle was small in comparison. Everyone admires him. I look upon him, in his words and works, with reverence."

Tennyson, being weary, once asked his friend Jowett, Master of Balliol College, not to discuss topics of religion and philosophy, as they had often enjoyed doing, and Jowett said: "Your poetry has an element of philosophy more to be considered than any regular philosophy in England.... I believe 'In Memoriam' and 'Crossing the Bar' will live forever in all hearts." He afterward spoke to me, in 1892, says his son, of my father's "great and deep strength of soul."

The philosophy which these eminent men held of such weight and worth, came to the poet in hours of highest vision and of greatest mental power and clearness. It is spiritual, and,

"As the thoughts of men are widened
With the process of the suns,"

it will rule the world.

For years the family home was the center of world-wide correspondence, the Mecca of many pilgrims from many lands, and of diverse creeds and peoples—"the winnowing of the nations." At last, October 8, 1892, came the change—full of light and peace. He said to his physician: "How men cling to this life; so small a part of the world's whole life!"

In fit time the family and friends, and the school children, followed the flower-laden casket to the depot, whence it was borne to Westminster Abbey. G. B. STEBBINS.
Detroit, Mich.

FREEDOM'S BUGLE CALL.

On Cuba's shore where songs of praise
For Nature's gifts from lips unbidden flow,
Weak, hungry babes their voices raise,
And thousands starve by tyrant's cruel blow.

CHORUS:

What voices these which come o'er sea and land,
Stirring our souls to deeds both pure and grand?
O, listen well! it means brave work for you and me;
Dear Uncle Sam, go help to make the nations free!

From Luzon's wooded hills and vales,
And Ninandao's plains wild echoes roll
Of Freedom's voice 'midst ocean's isles:
"March onward quick!" exclaims each freeman's soul.

When hate and wrong 'gainst right still strive;
When millions bow as slaves to tyrant's will;
Truth bound in chains while falsehoods thrive—
Great God! how then can human souls be still?

B. F. FRENCH.

A Marvellous Experience.

My First Experience, in brief, was in this way:—Had been visiting an old school professor, living in Arkansas, and a Spiritualist who was a thoroughly educated person and competent to speak on the subject, and honest in his convictions of life of the spirit and consciousness after so-called death, for one and all. I at once admitted this the true, pure, divine principle of life, and if Spiritualism proves this, humanity surely must change from selfishness and crime. So I asked my professor for the proof and knowledge instead of my ignorance of life after so-called death (and crime the result of all this ignorance of humanity). He was determined, on my return trip through Chicago to Michigan, that I should call at the RELIGIO-PHILOSOPHICAL JOURNAL Office. I did so, subscribing for the paper and purchasing "Was Abraham Lincoln a Spiritualist?" and inquiring of the gentleman (Mr. Bundy, I think) for reference to some medium, he gave the address of Mrs. Eddy, 666 Fulton St., Chicago, whom he knew to be true and reliable. Accordingly, after considerable riding on the street car, I approached a pleasant cottage, with a gray-haired gentleman slowing walking with a cane in the doorway. He informed me that Mrs. Eddy was in the house, and in answer to the door-bell a bright, healthful, elderly lady appeared, saying, "She was at liberty to give a sitting and the charges were nothing unless there was something for me, and \$2.00 if the spirits communicated."

It was but a few moments after being seated in the cosy room, the medium first making passes of hands about the head, when she spoke, saying, "I should think there was something for

you—there are so many here there is trouble getting control." The medium then burst out crying, and for a few moments I could catch such expressions as: "Oh, Charley!"—"My poor motherless babes!"—"Tell them, Charley, their own dear mother can be with them!"—"Oh, how I wish I could speak to them!"—"Tell them I am with them every day, and love them just as Mamma always did,"—"Oh, tell my babes their Mamma is not dead and is always with them in their troubles, trying to help them."

When the medium stopped crying and became calm she spoke in brief as near as I can recollect—"When your sister Carrie returns to the earth—plane the beautiful spirit cannot fully control her feelings, and sorrow for her motherless children. The youngest one, a little girl babe she says named Carrie, born at her last sickness on such and such dates." I took my pencil and wrote the exact dates as given, not then knowing, nor can I recall them at present.

"The next one, a little boy, Lee, born—Then Olla, born—And the oldest of the children, Lynn, born—." In this manner the four children, their names in full, (the above the first of the given names of each commonly used, I, not even now, being able to give names in full) given, their births and something from Mamma to each, etc.

Then the Guides spoke of another lady by the name of Sarah, being very anxious to speak. I inquired if it was a sister of my father. "No,"—but I would like to know who it was, and I guessed several names, finally mentioning a neighbor friend here in South Dakota, whose given name had been Sarah, and at once came the "Yes," with a joyful recital of pioneer days in South Dakota, when we had adjoining farms, and mention of my own personal affairs, declaring: Tilla and I would yet be reconciled (I replying to this statement that I didn't believe it) and giving a recital of many experiences of Tilla and myself, etc., saying my parents were on their way to Michigan, had made a good visit with dear friends (Mr. Mason's people) when they passed Aberdeen, S. D., and if I would go to the Central Depot there in Chicago, when through with that sitting, I would see them that day. This again was news I knew nothing whatever of and was fully confirmed to be a fact. I went to the depot, as directed, but seeing my parents were not in the main waiting-room and thinking it a hoax, was completely surprised and delighted when finally looking into a lunch room to see the very first ones taking a lunch were my own dear parents, who were equally surprised to see me, as they had not learned I had left Arkansas.

When speaking of my sister and her children, at that time in the depot, and their ages, my mother, who fully knew, correctly gave their ages and births, corresponding exactly with the dates I had marked on the paper given me by the medium; so that many of the facts given by the medium could not possibly be explained as mind-reading. C. R. JOHNSON.

Frederick, So. Dakota.

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This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., AUGUST 18, 1898.

The war is over. A Peace Protocol was signed last Friday afternoon, as a basis for a Treaty of Peace between Spain and the United States. The provisions were the entire freedom of Cuba; the evacuation of all the Spanish possessions in the West Indies; and the ceding to the United States of one of the Ladrone Islands, and also the city, bay and fortifications of Manila. Orders to stop hostilities have been issued both by Spain and the United States.

Dr. F. Boegner, of Boston, wrote us, on August 5th (one week before the peace agreement was signed), that he had a vision early that morning in which he was shown those who signed the peace document, the persons who were present, the room where it was done in the White House, and the manner of accomplishing it as well as the position of the persons who took part in the ceremony. He also saw and described the furniture of the room, the color of the drapery, etc. He also detailed the scenes which occurred after the ceremony of the issuance of orders to stop the war; scenes among the inhabitants of the Islands ceded to the United States, where the people were holding a joyous celebration of their freedom from the tyranny of Spain—all of which has now become a reality.

It is the fashion now to make books on rough, unfinished paper and leave the edges rough and ragged. But it is a senseless and unreasonable innovation—one that should be frowned down. A lady went into a book-store last week and asked for a book she had seen reviewed and thought she would like a copy, but when she saw its rough edges, and unfinished paper, she refused to buy it. This should get makers of books to think that we do not need to go back 200 years to copy a style discarded when the infancy of the art of printing was passed. Give us styles in harmony with the inventions and progress of the present day.

In "the Dark Ages" under the rule of priestcraft, to dare to think was a crime for which millions have perished in dungeons, and suffered tortures the most diabolical that human ingenuity could invent.

Among the cruelties practiced by Spain, during the inquisition, the most exquisite was that by which the doors leading to the dungeon of the victim were left unlocked and the guard withdrawn. This naturally aroused some hope for one who was resigned to death. He came forth to find the prison door open and the guard apparently asleep. Hope grew stronger as he approached the outer gate. It was also open and devoid of guards. He went free. Then, just as he began to believe that the impossible

had happened, he was pounced upon and dragged back to prison and fresh torture. It was all planned to revive hope that was dead, in order that new sufferings might be inflicted upon one who had become callous to torture.

Now it is the duty of free America to liberate the world. It is her destiny as the champion of human freedom. The time has come to act, and hence her army and navy are everywhere victorious, as she defends the down-trodden, and succors the oppressed. Spain represents the old regime—America leads the new. Under the guidance of the Spirit World, the army of freedom will prevail, and the race will be uplifted.

The English *Church Gazette* has a symposium on "Is there Spiritual Evolution after Death?" This is very significant. The Churches are awakening to the fact that Spiritual Philosophy is true, and hence many excellent thoughts were expressed by the writers of that symposium. If "Spiritual Evolution after Death" is true, then some of the dogmas of the Church must be false, such as the fall, the curse in Eden, probation ending with the life of the physical, and the resurrection of the body; also, that bug-bear of the ages, a literal hell with fire and brimstone, has lost its power to frighten men into the hands of the priesthood. We hail this fresh proof of the progress of the times, and the introduction into the Churches of the Philosophy of Spiritualism.

Mental Suggestion and Thought Transference now have a representative publication. It is called *The Suggester and Thinker*, and is devoted to an investigation of the science of Suggestion and Thought: their uses, abuses, and possibilities, as curative, moral and educational agents. It is published monthly, and edited by Robert Sheerin, M. D., 523 Superior St., Cleveland, Ohio, at \$1.00 a year. In the initial number the Editor wisely remarks as follows:

"The transference of thought is an established fact and all intelligent beings know that thought exerts a wonderful influence over the body and its functions. A thing must first exist as a thought. Our minds are batteries where positive and negative thoughts are stored. This battery of ours is forever receiving and throwing forth thoughts which are continually acting and re-acting upon ourselves and associates, as long as life lasts; healing or wounding, just as they are expressed. As we think good or evil of our fellow-men, we are thinking heaven or hell into their lives, and here, perhaps, lies the secret of much sin and suffering. It at least will not hurt any of us to cultivate other than evil and malicious thoughts toward our neighbors; directing to them thoughts of love, health, kind wishes, success, etc. These will come home to you again laden with good things. Through it all, remember that suggestion is the key, ruling thought as it does all things."

Mrs. E. B. Duffy passed to "the Beyond" on April 12, 1898, at Sing Sing, N. Y. Pneumonia was the cause. Her daughter, Mrs. Elizabeth D. York, writes thus, concerning her last illness: "I think she had a premonition of her approaching transition. A short time before she was taken sick, she told me she had had a dream that always meant sickness or death—that is, dreaming of talking with the so-called dead, knowing they had passed from earth-life—and she had dreamed of talking with my father and a friend, both of whom had passed away. I rather made light of it, but it seemed to create a great impression upon her, and the day before she was taken sick (though she said she had not felt so well all winter), she filled in all the records of births, deaths and marriages in a Bible she had given me."

Peter Eckler, 35 Fulton St., New York, has just issued as No. 35 of his Library of Liberal Classics, *Voltaire's Philosophy of His-*

tory. It is an historical dissertation on the origin, customs and religions of the different Nations of antiquity; with a concise exposition of their religious superstitions. It is very interesting, and presents unanswerable arguments against the religious fanaticism of the ages. Price 25 cents. Can be had at this office.

What is Religion? The Rev. Dr. J. E. Roberts, asks in an *Exchange*, "Is it form and ceremonial, genuflection and mummery?" Religion means intelligent obedience to Nature's laws; it means walking through this world as man best can, with his light. Religion means to live well, to love justice and mercy, to be fraternal and kind.

"Faith cannot make a false thing true," said Dr. Roberts. "Respectability cannot make a wrong custom right. Long before the day of the school-house, the laboratory and the printing-press, with closed eyes and crossed hands people prayed to an unseen and an unknown God, and so they are praying still. Some believe that this is religion. Others believe that religion is rational—they would not destroy, but rescue it; they would crown it with a consummate crown; they hold it is as necessary to man's highest development as science, music and art, as natural as gravitation or the dawn."

Universal Evolution.

A new book of over 300 pages has just been issued, written by Prof. Solomon J. Silberstein, 77 East 74th St., New York; advancing a new theory of the Universe, which if it is correct, will prove Newton's law of the attraction and gravitation to be false. The author's premises and conclusions are of a startling character.

Mr. E. W. Keeler, who has written a lengthy review of the book, sums up its contents thus:

That absolute intelligence or mind fills the Universe, encompassed in the Universal essence that always was, always is and ever will be; that the impulses or images in absolute intelligence are reflected, vibrate and spiritually stimulate this essence in which the potentiality of all things that ever existed or can exist in all eternity is latent which at once through evolutionary action and re-action grades, reconstructs and affiliates with other and similarly-produced atoms until by their mutual intertwining a materialized image is objectively evolved which corresponds to the original impulse or pulsations in the pure intelligence unlimited by either time or space.

The human image thus in one sense is an infinitesimal part of the absolute, inasmuch as it contains that spark of centrality, vibration or impulse communicated not from outside the essence, but a vibration within it, linking it to the absolute; consequently all the phenomena in nature may shift, change or pass away, but this force or spirit of centrality that formed, can reform, it being a part of the absolute it never dies or is obliterated.

The action of this tender and innermost principle of centrality holds and correlates the atoms and Universe together according to fixed and immutable laws of intellectuality—this force of centrality being the emanation of the absolute intellectuality.

The Universal essence is the medium between intellectuality and matter. Through it the absolute subjective world is particularized in the physical world as it exists and the force of centrality, as manifested in the origin and combination of all atoms producing motion, causing changes in objects, becomes the central force of conservation of the absolute existence of the Universe as a whole. Thus centrality of motion can be made to account for all the indirect changes of position in space and time without basing conclusions upon a separate or distinct force, as presented in Newton's theory.

CULTIVATE THOUGHT.—Knowledge and experience are beneficial when like education they are used as a benefit and not as a show. It is a basis on which Science and the growth of the Inner-Self are founded. But like education they have a tendency to grow conceit in an over balanced person. Knowledge is the branch of thought, and thought is the growth for the mind and Soul. Let us cultivate our thinking faculties and knowledge both General and Spiritual will grow proportionately.

S.



The Editor is not responsible for the opinions of correspondents.

Anglo-American Alliance.

TO THE EDITOR:

When the curtain was first rung up, I saw a golden sign in the sky, which read: "Anglo-American Alliance, 1898." Just under the sign were Lincoln and Garfield, suspended in mid-air. They raised a double bow (or arch) over their heads, with the dates 1882-1898 on either side. It was marvelously beautiful and inspiring from end to end. To the appreciative observer, this tableau signifies the old and the new worlds united, by the two hoops (as large as a barrel) of a rainbow color. It was in the play of The Transit of Venus, a copy of which I sent to the Jubilee. It was old, dated 1882, and the paper was yellow with age.

The "heavenly show" seen in the skies a few weeks ago must have been very beautiful. The "mock sun," as the New York Sun called it, will be seen some evening during August.

Shetfield, Mass. SARAH HOWARD.

A Pioneer Worker.

TO THE EDITOR:

Many thanks for the kind words in the JOURNAL of my condition. Already responses have come from friends far away. One letter from a very dear friend contained \$5.00. The sight of this with my dim vision caused tears of gratitude to flow freely, after which I could see clearly to read the lovely letter of sympathy and encouragement from her noble soul, although very finely written. This is something I have been unable to do without glasses for the past 40 or 50 years. How was it? Why was it? It was the only letter that I could read. I cannot see even the words that my pen is now endeavoring to write. The skeptic will say: "O, the tears cleansed her eyes." But for weeks I had used solutions and washes freely.

I believe that the pure soul that penned the letter was surrounded by angelic influences, which accompanied the letter and made my eyes strong again. Mrs. Sarah Seal's controlling influences said when she called on me last Saturday, that I would again have the "Circle of Harmony," which was so much needed. I hope so. MRS. F. A. LOGAN.

1218 Railroad Ave., Alameda, Cal.

The Long-Entranced.

TO THE EDITOR:

My experience has taught me that Miss Elida Wilbur can be brought out of the trance mentioned in the JOURNAL of July 28, by psychic power.

My guides say that this condition is brought about by Catholic spirit influence, and for the purpose of keeping her from marrying Mr. Dunphy. Her condition is not altogether due to the inhalation "of gas." I am satisfied that I could restore her intelligence, if I had the opportunity. DR. R. A. DAVIS.

Maitland, Mo.

Letter from Los Angeles.

TO THE EDITOR:

I congratulate you on the appearance of the JOURNAL since coming out in its new dress. Do you know, as I opened and looked at its heading it seemed as though an old friend whom I had not seen for years had returned, and I should have a good old-fashioned visit. As I opened and read, I was not disappointed. It is full of choice thoughts, beautifully rendered, served up in various forms suited to the needs of all. If we wish to have a subject explained thoroughly and forcibly, we have only to look for it in the JOURNAL and surely find it. I often have a question in my mind, and as I open the paper I find my question answered; someone seems to have caught my thought and responded to it. No other paper meets my needs in this respect as does the RELIGIO-PHILOSOPHICAL JOURNAL. Long may it live and long may you continue to stand at its head. Oh, when will the Spiritualists awaken to the fact that our Cause on this coast needs just such a paper as you are sending out, and that it belongs to them to furnish means to support it? Why will they keep our workers so crippled for means that it is utterly impossible for them to feed the hungry souls that are constantly calling on them for sustenance?

The appeal made by Spirit L. B. Hopkins is seasonable, for there never was a time when there was so earnest a demand for information regarding our philosophy, as at this time. I hope the appeal will be nobly responded to.

There are three meetings held in this city every Sunday evening. Mrs. Maude Freitag presides over one, Mrs. Mary Lyman over another, and your humble servant over another; and although the weather is very hot, all the meetings are quite well attended. I see very few Spiritualists in our audience, but it is composed of a very intelligent class of people, who seem deeply interested in the truths that are presented each evening. MRS. KATE HOSKINS.

The Borderland.

TO THE EDITOR:

I congratulate you upon the changes made in the JOURNAL, thus giving greater variety and inviting new correspondence. The "Borderland" department will elicit facts from the unseen world in which all are so deeply interested, or at least should be; as we shall soon pass into that great reality on our march along the line of progression. Success to the RELIGIO-PHILOSOPHICAL JOURNAL. Truth and Spiritualism will succeed, and the workers for truth will be rewarded. E. D. FRENCH.

Ensenada, Lower Calif.

Fulfilled Prophecies.

TO THE EDITOR:

As I have placed on record my second edition of prophecies in the JOURNAL of July 7, 1898, I wish to call attention to the fulfillment of three of them:

Under the head of "England," written May 27, I said, "There will be trouble between England and Russia." The heading of a Press dispatch from London, dated Aug. 6, reads: "England and Russia lock horns—War may eventually over 'the open door'—One or the other of the powers must back down—Mobilizing their fleet," etc.

Also I said, under same date (May 27) "One steamboat disaster will occur, which will be very severe, with many lives lost." This will take place near London, for we feel London's influence. This was fulfilled in the disaster which occurred at the launching of the Albion, which occurred at Blackwell, a seaport of London, in which about 50 lives were lost, on June 21st.

Under the heading, "The War," written July 1st, I said, "The war will practically end in August, but will not be diplomatically settled for some time." This was verified by Spain's acceptance of our terms of peace, on Aug. 12, and peace commissioners are to be appointed by both powers to settle it diplomatically. DR. M. MUEHLENBRUCH.

From an Aged Medium.

TO THE EDITOR:

I have just been reading the RELIGIO-PHILOSOPHICAL JOURNAL in its new (or rather, old) dress, and feel that an old friend has come back from the past, with glad tidings of renewed life and prosperity. I am glad to see and hear such good reports from many of our worthy mediums, that they are really in earnest in the good work of keeping their lamps filled and burning for the truth of our glorious cause—Spiritualism. I congratulate you on the improvement of the JOURNAL. Long may it live and work for freedom, truth, justice and right.

I have been silent for a few months on account of poor health. These cold nights have prevented me from attending the meetings, as they are held mostly at night, but I have not been idle and in the near future will take up the work I have so long loved and practiced. I have been resting in the harbor of peace and quietness, so much needed to my overtaxed mind and body. But good friends and good angels have cared for me, and I feel I am being fully restored to again occupy my position in the spiritual work. MRS. HENDEE-ROGERS.

The Junior Spiritualist Club, of London, England, tendered a Reception to Mrs. M. E. Cadwallader on July 12th, when she gave the Official Greetings of the Young People's Spiritual Union of the United States, of which she was the duly accredited representative.

The hall was gayly decorated by the United States Flag, and flowers and ferns in abundance. Speeches were made by the President, J. J. Morse; Miss Florence Morse, Secretary; Mrs. A. V. Bliss, Vice-President; and Dr. J. M. Peebles, who was present as a guest of the Club. A short musical programme followed, and the whole was a pronounced success.

The Reviewer.

Holy Smoke in the Holy Land, by Daniel K. Tenney. Chicago: H. L. Green, office of the Free Thought Magazine, 213 East Indiana St. Price 10 cts.

The author and other persons, to the number of over 300, made a pilgrimage lately to Palestine. This pamphlet describes Palestine in its present condition, and re-states many of the historical scenes of the past. It being the birth-place of three theological systems—the Jewish, the Christian and the Mahomedan—Mr. Tenney describes each one and contrasts it with the other, concluding: "Not being the advocate of either, I express no choice, but conclude this article by the citation of a higher authority. A Catholic priest—an intelligent and companionable gentleman—was one of our party of pilgrims. After returning to our ship at Jaffa, I asked him how the Jerusalem business struck him. He replied: 'I frankly confess, Mr. Tenney, it inspired in me far greater reverence for the present than for the past.'"

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to fully develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative. The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Special Premium Offer.—We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old or new subscribers.

The Coming Light for August has another new design for a cover—a much more attractive one. The number is a good one. It is filled with excellent articles. Engravings of Charles Darwin, Lucy Sherman Mitchell and James H. Barry adorn the pages. \$1.00 a year. It and the RELIGIO-PHILOSOPHICAL JOURNAL one year for \$1.75.

Dr. C. W. Hidden, of Newburyport, Mass., began his annual engagement at Lake Pleasant Camp, on Sunday, August 7th. He will give three lectures in the regular course, and hold two of his famous "Hypnotic Socials," in the latter illustrating his remarkable power as a hypnotist. Dr. Hidden will remain the entire month in order to meet the large number who come to see him professionally every year. Dr. Hidden has also been invited to visit Europe to lecture and give exhibitions of hypnotism and healing.

Mrs. Crofts, whose Psychometric a few Psychometric and Graphological Reading of President McKinley was given on page 5 of the JOURNAL for July 7th, has consented to give Readings to those who may apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you in the order they are received.

Mrs. Crofts gave the Editor a Reading last week, which was exceedingly correct and gratifying.

Mr. J. C. F. Grumbine held very successful meetings and classes at Island Lake, Mich., and Mt. Pleasant Park, Iowa, where he has lectured five successive seasons, and goes to Indianapolis, Ind., for September. In October he will be in Chicago, where at Flat 3, 3960 Langley Ave., "The Mexicana," he will conduct classes in Psychical Sciences. See his notice in another column, of the College of Psychical Sciences, and the new magazine, "Immortality," which secured 100 new subscribers in July. Address, Station M, Chicago.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH (10 lines). \$3.00 per month.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

[A vacation is taken until September.]

LADIES' AID SOCIETY meets at 2 p.m. on Wednesdays for business at 305 Larkin st.; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin-st., San Francisco.

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Yearly subscriptions one dollar, single copies 25c. Address, J. C. F. Grumbine, 3960 Langley Av., "The Mexicana," Station M, Chicago.

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Where art Thou?

Where art thou, oh, soul-mate mine?
Dost thou dwell in realms sublime?
Dost thou linger on earth-plane,
Struggling on through sin and pain?

Can another take my place?
Is she good and fair of face?
Tell me, soul-mate, do I pray;
Shall we meet some glad some day?

It is dead—the past—forever,
And our love it cannot sever;
Think not now what might have been;
For you could not love me then.

Can you all my love return?
For my heart does wildly yearn,
Though we walk in paths apart;
Where art thou, my own sweet-heart?

BLANCHE MARGUERITE GROELL.

Lake Pleasant Camp.

The 25th annual session of the New England Spiritualist Camp-Meeting Association opened yesterday with an address in the morning by President Hon. A. H. Dailey, and a lecture in the afternoon by Miss Lizzie Harlow; tests by Mrs. Cunningham. Each day for several weeks past the trains have brought campers and visitors to the grounds, so a goodly assembly greeted the speakers of the occasion, and helped celebrate the Silver Jubilee of this the oldest camp-meeting of Spiritualists in existence.

Many of the old pioneers are now on the grounds, and it is interesting to hear them relate their experiences of the early days, when with axe, shovel and other tools they cut away the trees and underbrush and pitched their tents on the shores of the beautiful lake of pure water.

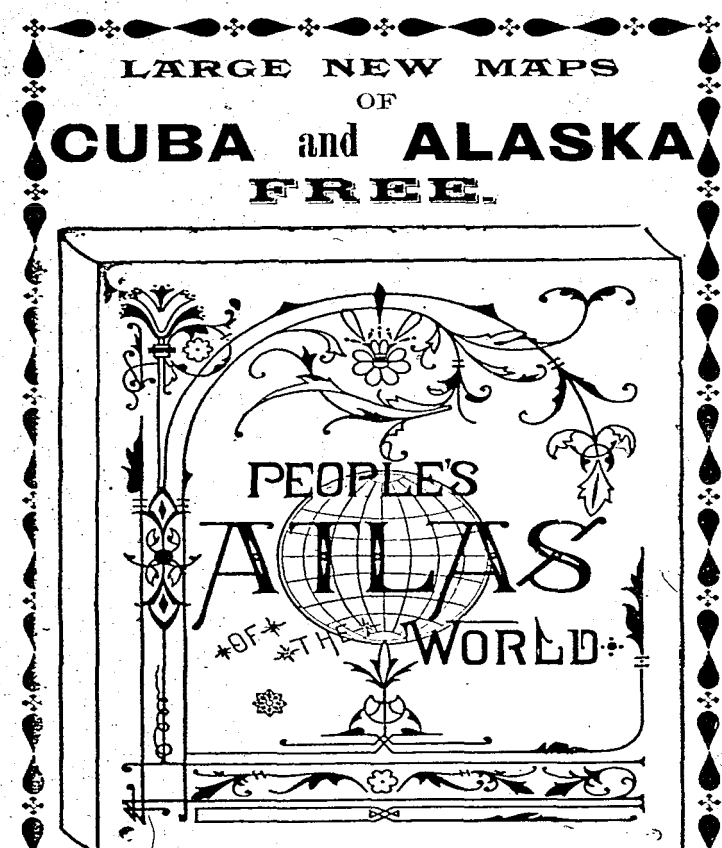
It is related that this spot was chosen as a site for a camp-meeting by the spirit world, and the message was given through a medium, at a meeting held in Greenfield, Mass., at the residence of Dr. Jos. Beals, who was the president for the first 19 years of its existence. As many as 1500 people have been on these grounds at one time in the early days, but of late years so many other camps have been started in various parts of the country that they have drawn many away from the mother camp. Some of the brightest minds of the century have stood on the platform here and given forth uplifting thoughts that have educated and enlightened the masses, and solved the problem, "If a man die shall he live again?" The talent secured for this year is also of the best.

The original camp ground is on the south-west side of the lake, but about 18 years ago many built cottages in the woods on the west side, now known as the Highlands. To get from one place to the other, one had to cross the outlet of the lake and climb about 100 steps up a long flight of stairs, until the bridge was built across 12 years ago. The meetings were held in a grove of trees on the bank of the lake, or in the Pavilion in rainy weather. Both were so near the railroad track that the speakers were disturbed, and four years ago a fine commodious Temple was built on the Highlands where now all the lectures and special entertainments are given.

The season promises to be a successful and instructive one. On the program are such well-known lecturers and mediums as Hon. A. H. Dailey, Mrs. Helen Temple Brigham, Dr. C. W. Hidden, J. Clegg Wright, Prof. Wm. M. Lockwood, Mrs. May S. Pepper, Edgar W. Emerson, Mrs. Carrie E. S. Twing, J. Frank Baxter, Mrs. Tillie U. Reynolds, Miss Lizzie Harlow, Mr. F. A. Wiggin, Mrs. Cunningham and Mr. and Mrs. E. W. Wallis of London, Eng. Rev. B. Fay Mills, formerly an evangelist, but now a liberal Unitarian

minister, will give special lectures Aug. 13 and 14. The Ladies Schubert Quartette furnishes the singing at all the regular meetings.

LIDA B. BROWNE.
Lake Pleasant, Mass., Aug. 1, '98.



To all who order the People's Atlas of us now we will send free maps of Cuba and Alaska, newly engraved from the latest governmental surveys and official information. Size of each map, 14 by 22 inches. A brief history of each country accompanies the maps.

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Edited by M. S. NORTON.

State Convention.—The Spiritualists of California will assemble in convention, in Occidental Hall, 305 Larkin St., San Francisco, on Friday, Sept. 2, at 10 a. m. All business meetings will be held in this hall, and all social meetings will be held in Metropolitan Temple. Copies of By-Laws containing all necessary information, will be sent to any address upon application to this office.

State Board.—An adjourned meeting of the State Board was held on Saturday evening, Aug. 6, in the hall at 605 McAllister St., and was open to the public. This action was taken because of the cry, raised in some quarters, of "Star-Chamber" meetings. Although the fact was distinctly stated in the JOURNAL, only three visitors were present. It will now be in order for the croakers to hold their peace.

Ladies' Aid.—Last Friday evening this Society held its semi-monthly social and dance in Occidental Hall. Mrs. J. J. Whitney gave a gramophone exhibition while the people were assembling. Mrs. Sadie E. Cooke gave a piano solo; Mr. Wm. Rider, a recitation, and as an encore, a poetical selection from the JOURNAL. Miss Sawyer gave a whistling solo; Miss Haverly a vocal solo, and others participated whose names we were unable to obtain. Dancing followed the entertainment, and a general good time was enjoyed by all present.

State Secretary.—The present address of the Secretary of the California State Spiritualists' Association is, John Koch, 428 Tehama St., San Francisco, to whom should be sent credentials of delegates, per capita dues, donations, etc. It is time these matters were being attended to.

Santa Cruz.—Mr. M. S. Norton. Dear Sir:—I have not answered your last letter before this, for the reason that I have been waiting for developments. Well, here they are: I have succeeded in raising enough funds to pay the hall rent, and on the 7th inst., (last Sunday), re-organized the Unity Spiritual Society, of Santa Cruz.

We use the old charter granted us by the California State Association on the 28th of Aug., 1896, and hope to be able to send at least one delegate to the State Convention. Please let us know at once the date at which such convention will convene and give us any and all other necessary information.

I think what we need here is a good test medium. We have had numerous poor ones.

Hoping that the cause of Truth and Spirituality may grow in our midst, I remain, truly yours,

Dr. C. A. BONESTEEL.
Santa Cruz, Calif.

Mme. Montague.—We are informed that this estimable medium will re-open her Wednesday evening meetings in Occidental Hall, Aug. 17. The lovers of truth will rejoice, for there cannot be too many good meetings.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

Declaration of Principles.—The Commission created by the State Spiritualists' Association to formulate a statement of principles to be adopted by the coming State Convention, has almost completed its labors. On Tuesday, Aug. 16, the Commission holds its final meeting, and hopes to be able to present to the Convention for adoption, a Statement of Principles which will give expression to the collective mind of all the Spiritualists of California, to serve as a basis for organization and propaganda.

The Local Department.—Previous to the establishment of this department under its present management, there was a great demand for a column where the mediums and workers could have a word each week. The opportunity has been given, and, as usual, those who talked most about its advantages have been most conspicuous by their silence in its columns. The lesson of co-operation is one which would be of much value to the Spiritualists of this vicinity. Each seems to be willing to allow others to do all the work, so long as honors are easy; but when the victor claims the spoils, trouble ensues at once. A local Spiritualist paper is just what the local people make it, and cannot long exist without the co-operation of at least some of them.

Mrs. J. J. Whitney's Meeting last Sunday evening was of unusual interest. The questions answered and tests given were up to the high mark of excellence this medium has established in the many years she has been engaged in the work. The audience was large and appreciative.

The State Convention.

The Third Annual Convention of the California State Spiritualists' Association will be held at Occidental Hall, 305 Larkin St., Cor. McAllister St., San Francisco, Cal., Sept. 2, 3 and 4, 1898. Business sessions at 10 a. m. and 2 p. m., Friday and Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At Metropolitan Temple, on Fifth St., at 8 each evening and all day Sunday there will be public meetings with addresses, spirit communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises.

All delegates' credentials should be forwarded to headquarters not later than Aug. 27, 1898. All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

All delegates are requested to report at Occidental Hall, on Sept. 2, at 9 a. m. C. H. WADSWORTH, President.

JOHN KOCH, Secretary, 428 Tehama St., San Francisco, Cal.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St., was: "Is man a free agent?" The meeting was of unusual interest, and the absence of a certain disturbing element lent an added charm to it. The subject selected for next Sunday is, "What is Idolatry?" It was suggested by Mr. Wm. Rider. The managers of this meeting have reason to congratulate themselves upon the growing interest manifested, and the outlook for the future is very bright. Storms serve to clear the atmosphere and make us appreciate the sunshine more when it comes—and it will come. The music by Miss Lee is a special feature of this meeting.

R. A. Stitt's Meeting last Sunday evening was well attended. Mrs. Ladd-Finnican, Mrs. Bird, Mr. Hargrave and Mr. Stitt occupied the platform. With such an array of talent nothing but success can be the result.

The Free Meeting at 6th and Market Sts. was packed to the door on last Sunday night. Mrs. Drew, Mrs. Griffin and Mrs. Lester satisfied the people that there "is something in it," and will continue to do business at the same old stand.

Alameda.—Last Sunday evening the local society opened a meeting in Masonic Temple. Mrs. Jennie Robinson of San Francisco occupied the platform with unqualified success. This platform in the future will be occupied by mediums from different localities, and success is assured.

Dr. Knowles' Meeting will be held hereafter at 305 Larkin St., room 50, on Thursday evening of each week. An exhibition of moving pictures will be a feature of the evening's entertainment.

Mrs. M. F. Hunt, a veteran Spiritualist and worker in the Lyceum, left on Sunday morning on a visit to her daughter in Denver. A few of her many friends gathered on Thursday evening last at the residence of Mr. and Mrs. C. H. Wadsworth, 293 Jersey street, and passed a very pleasant evening. Refreshments, music, and a beautiful poem by Mr. A. C. Darling added to the interest. With the assistance of Mrs. S. E. Cooke, a beautiful spiritual badge was "materialized" and presented as a token of love to Mrs. Hunt.

Mrs. M. T. Longley informs us that it will be impossible for her to attend the State Convention on account of previous engagements and other personal affairs which will prevent her leaving Los Angeles until after September 20th, when she and Prof. Longley intend to remove to the Eastern States. Three years ago she represented the Massachusetts State Convention at the National Convention, and if it is desired by the California State Convention, she will ably represent it at the coming Convention in Washington, next October. The best wishes of all California Spiritualists will go with Prof. and Mrs. Longley wherever they may locate.

People's Society.—The large audience was entertained last Wednesday evening by Mrs. Cowell, of Oakland, and Mrs. Ellis of this city. The interest in these meetings continues unabated.

The Oakland Psychical Society has resumed meetings at its former quarters, Fraternal Hall, Washington St. Last Sunday evening Madame Florence Montague delivered a masterly discourse upon Spiritual Astronomy, the Signs of the Zodiac, and their relation to humanity, as conveyed through the allegories of the Bible, and the symbols of the Masonic Fraternity. A large audience greeted the distinguished speaker who has been re-engaged by the Society.

What is Spiritualism Good For?

This is a question of daily occurrence by all skeptical investigators, and it is a well known fact that the spiritual philosophy is expounded in every imaginable way by its teachers and pretenders of all different spheres, but to receive a definite, impressive and convincing answer, it has to come direct from the spiritual source in a way demonstrating spirit return to benefit its investigator as an inducement. Such was the case with a lady investigator, residing at the outskirts of Santa Cruz, who happened to be present at Mme. Young's test circle, Tuesday, Aug. 2nd. Mme. Young was requested by a spirit, who was identified as a near relative, to deliver a message to her, desiring to benefit her. He told her under any consideration whatever not to sell her timber land, which she was about to sell, as he could see a valuable mine on the premises, and gave the exact locality. The lady, somewhat startled at the unexpected news, could not realize the contents of the message, but was willing to investigate and wait for future developments, promising Mme. Young on her departure that she would hear from her if there was any truth in the message. Friday, Aug. 12th, Mme. Young received a letter from the lady, stating that she had discovered the mine at the locality as stated in the message.

Would it not be a glorious thing if every worker in the spiritual field could answer the above question to every skeptical investigator in the same way as it was answered to the Santa Cruz lady as an inducement?

RICHARD YOUNG.

Personals.

Mrs. Josephine Cruikshank (once a well-known Medium of this city) under the name of "Carmelo," writes to the JOURNAL from Brooklyn, N. Y., called there by the sickness of her father. She expects soon to return to San Francisco.

Mrs. Lida Browne writes from Lake Pleasant Camp, that John Slater had just arrived.

Mrs. Jennie Robinson took a trip across the bay last Sunday and let the light of Spiritual Truth shine through her upon the pathway of our friends in Alameda.

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, AUGUST 25, 1898.

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Between 10 & 11th-Sts.

No. 8.

THE BORDERLAND.

Psychological Experiences.

Since science has called the mysterious phenomena of past ages "psychology," the world no longer scoffs at these occult demonstrations, and the *San Francisco Call* lately gave the following account of the personal reminiscences of representative men, which will be interesting:

GEN. MERRIAM, U. S. ARMY.

In the year 1867 I was stationed in the southwestern part of New Mexico with my wife (a bride), who shared with me the hardships attending the overland journey. We had lived there nearly three years before we had sufficient courage to again try the lonely wagon road of 1,000 miles to the nearest railroad station, which was in Kansas. I wrote home to my parents in Maine of our intended visit, and started with my wife and child upon this long-anticipated trip. Now the strangest part of this tale is this when my folks received my letter apprising them of our intended visit, there was great rejoicing in the old homestead, and every one, with the exception of father, was counting upon the exact day of our arrival. He suddenly seemed to feel the conviction that something was going to happen, and that they were rejoicing too soon; and whenever he would hear any one of the family telling a neighbor of our coming he would immediately say, "They have only started; they're not here yet." The effect upon the others was most depressing, for as the days wore on, he became more gloomy, and this fearful foreboding seemed to take possession of him.

We had not proceeded 500 miles on our way when we encountered a terrific cloudburst, and I lost my wife and child. Every member of our party, with the exception of one man and myself, was drowned.

That home gathering was sad indeed to me—and after that my father's premonitions always carried conviction in our household.

LIEUT. COL. STACPOLE, N. Y. VOLUNTEERS.

Throughout my life I have had the most weird experiences. I think I must have inherited this peculiar temperament from my mother, who had the faculty of divining future events through visions.

Her earliest and most vivid experience of this nature occurred when she was about 17 years of age. She was living with her parents at this time on a farm in the famous Mohawk Valley, New York. On this particular evening, my grandmother was entertaining some neighbors and sent my mother down cellar to bring up some apples.

While bending over the bin, to put the last apple into the well-filled basket, she suddenly saw a vision of her mother's bedroom. Her mother lay dying upon the bed, and the friends whom she had just left upstairs were standing at the bedside.

She dropped the apples in terror and climbed the stairs to find her mother merrily entertaining her company. In less than five minutes,

however, the very vision which she had seen in the cellar was enacted; for her mother was suddenly stricken and carried dying to her bed and the party crowded about her bedside just as mother had witnessed in the darkened recesses of the apple-bin.

LIEUT. POLK, GRAND-NEPHEW OF PRES. POLK.

I suppose every family has a prophet, a seer or a dreamer, and in ours I think Miss Antoinette, daughter of Col. Andrew Polk, now Countess Charette, was the most noted in this line.

At one time during the Civil War, in 1862, while living at her home at Mount Pleasant, she had a vision which resulted in an affair of historical importance. She was always noted for her magnificent horsemanship, and on no occasion was this daring of greater service to her than the one of which I now relate.

One night in 1862 she was awakened from a



JOHN BROWN, Sr., the Medium of the Rockies.

This remarkable medium was born in 1817, and from early childhood, like Socrates of old, has been attended by his faithful spirit guide, who has saved his life and the lives of his companions on many occasions. His most remarkable prophetic visions, dreams and premonitions occurred between 1835 and 1860, and though now over 80 years of age, his memory is still clear, and his book, "Mediumistic Experiences," is wonderfully interesting. No novel was ever more thrilling; yet no truths more simply told, while corroborative evidence is abundant.

As an example of his powers, one night while camping with a party of trappers (who had scarcely retired) his guide aroused him and told him to warn the party to flee from their grassy valley to the desert. So earnest were his appeals that the party finally saddled their horses and went about a mile out on the desert, where they camped the remainder of the night. The next morning, on returning to their first camp, a trail was found through the dew across the spot, made by Black Foot Indians, who were then on the war-path.

very vivid dream—so vivid, in fact, that after rubbing her eyes, she still saw a vision of a Federal line of soldiers marching over familiar ground. She was filled with terror and knew that not a moment was to be lost. She aroused the family, and ordered her swiftest horse, and by daybreak was on her way to warn the Confederate soldiers under General Forrest, nearly eight miles away. She had scarcely traveled four miles down the pike, before the Federal bullets whizzed by her through the air, and she was doubly assured that her revelation was not a dream. She often used to say, when complimented for her bravery, "I knew the power that revealed this danger to me would give me protection."

She reached the Confederate line in safety, and the result was that the Southern soldiers, through her timely warning, offered so strong a resistance that the Federals were repulsed with a heavy loss.

GENERAL MILLER, U. S. ARMY.

I have often had presentiments of things of so little importance that they would be of no interest, except possibly to the people concerned; but I do remember an incident during the Modoc War that I can never forget. It was simply a presentiment of death by Lieutenant Wright of the 12th Infantry, of Camp Gaston, California. On the day of which I speak we had captured an Indian chief, with a squaw and papoose, and had them placed in a tent surrounded by four guards and a sentry fire.

Along toward evening Lieut. Wright came to me and said, "I wish you would let me take that Indian out to the tree over there and shoot him. I have a strong conviction that he will either kill me or be the cause of my death." Of course, I refused and laughed at his foolish fears; but this in no way restored Wright to his usual happy frame of mind. And he went to sleep that night with very grave fears.

About 12 o'clock we were awakened by the report of guns, and upon investigation I found that the Indian had escaped and made his way down into the lava beds. The next day I sent out a reconnoitering expedition and Lieut. Wright was with the party. It was a most disastrous failure, for many of my brave men were killed, and among them was Lieut. Wright. Whether the Indian chief killed him or not, I do not know; but that he aided in the attack there is no doubt, as he was identified by some of the men who escaped.

MAJOR LANGFITT, 3RD BAT. ENGINEER CORPS.

I recall a very queer experience of Colonel Allison, a particular friend of mine. Immediately after graduating from West Point, Col. Allison (then lieutenant) entered the army and was transferred to an isolated post in Western Nebraska.

One evening just at dark, upon returning home from a scouting expedition, he was surprised to see a lady on horseback about two hundred yards ahead of him, for he had been told that there was no woman within 500 miles of the camp. She wore one of those long, old-fashioned riding-skirts that fluttered in the wind as her horse galloped along. Never dreaming of apparitions, he followed in vain this fleeing figure, until horse and rider disappeared over the brow of the hill. When he returned to headquarters, he told his comrades of his adventure and inquired where she lived, at

which they all laughed and bantered him with jokes about seeing ghosts, for weeks afterward.

Twenty years later Col. Allison again passed through that section of the country, but this time he was on the train, and in a most extraordinary manner heard a confirmation of his singular vision of years ago. Two men were occupying a seat just in front of him, when suddenly one spoke up excitedly, "By Jove, if we are not in the vicinity haunted by the lady on horseback." Of course, Allison became interested and listened attentively to the following story:

Many years ago a trapper with two lovely daughters, lived in this region, and one day while out riding, one of them disappeared and never since then had been seen. The father was distracted, and having given up all hope of ever finding her, he took the other daughter and left the community. No one knew where he went, but the missing daughter bobs up serenely at intervals, and is seen by different people. Just what her mission is, no one who has seen her is able to tell, for her spirited steed seems jealous of its burden and does not tarry.

REAR ADMIRAL MILLER, U. S. NAVY.

I think I have had all the manifestations that the most devoted disciple of the occult philosophy could desire. Presentiments of death, dreams, visions; in fact, I have run the whole gamut of experiences usually known to the adept of the hidden lore.

I think the tranquility of a nautical life tends to conjure up "spells." At any rate some of my experiences have been prophetic.

E. L. HUTCHINSON, POPULIST NOMINEE FOR
LIEUTENANT GOVERNOR.

When I was a sturdy lad, living on a farm in Southwestern Ohio, I dreamed that I had wandered away to Kansas in search of climate or something of that nature. In my dream I was wandering by the banks of a beautiful river, near one of the pleasantest villages of the prairies. On the top of a knoll, near the river bank, was a cozy home, where the grassy slope that served for a front yard was covered with many cherry trees full of ripe and luscious fruit. On the topmost rail of an old fence stood a little brown-eyed girl whom I had known in early childhood. She cried out in high glee when she saw me, and welcomed me as well as her mouth filled with cherries would permit. I ran to meet her, but as soon as I touched her hand my dream and my sleep were ended.

A few years later I found myself rambling about in the self-same village of my dream. I went down by the river and along the country road, where lay the knoll with the cozy cottage. The cherries were ripe, and the brown-eyed lass was sitting on the topmost rail of the fence devouring the red ripe cherries. She greeted me cordially, then turned to the young man on the other side of the fence and said trippingly, oh, so trippingly, "Charlie, I believe you have never met Mr. Hutchinson. Mr. Hutchinson, this is my husband." And this was no dream.

DR. DAVID STARR JORDAN, PRESIDENT STANFORD
UNIVERSITY.

I have dreamed of mistrusting friends and have dreamed that my dream was a warning, and strange to say, these people from whom I have been warned have in some way dissatisfied me the next day.

JUDGE McFARLAND, SUPREME COURT.

We lived on a farm in Pennsylvania, near the Maryland line, and had an old negro woman whom we called "Aunt Phyllis." She had been in the family for years. No one knew her age, though all knew her to be over 100 years old. Even the negroes used to say, "Poor old Aunt Phyllis, the good Lord done forgot to take her home." Finally she died, and thereby hangs my mysterious story.

My father had cultivated a habit of getting up early in the morning to build the fires, and would sit in the kitchen until the negroes came in to prepare breakfast.

One morning, having gone through the usual routine, he lay down upon a bench in the kitchen and was just settled comfortably when the door opened and old Aunt Phyllis walked in, looked at him, walked over to some little cupboards in the wall, opened the doors and after carefully scrutinizing the dishes, she went over to the stove, rattled the coals down with the poker, took the pipe out of her pocket, lit it with a taper and coolly began to smoke. After a little while, she emptied her pipe and quietly passed out at the same door she had entered. My

father declared positively that he was not asleep, although the family always tried to make him believe that this visitation was but a dream.

SENATOR GEO. C. PERKINS.

When a young boy, I was a sailor and have had all the hardships with which a jolly tar has to contend. I have rounded the Horn in seething seas that seemed to indicate sure death, and have stood at the rail bent upon self-destruction, when instantly my mind's eye would picture sunny skies and fear would be dispelled. I have been becalmed in a vessel off the equator for two weeks with the knowledge that the fresh water had nearly all been used, and aware of the sufferings that such a death would insure, when suddenly these mental visions would conjure up a spanking breeze and a well-filled sail, and strange to say, it was a forerunner of what occurred a few hours later.

I have been lost on the desert, nearly dying of thirst, and sure that my time had come to "shuffle off this mortal coil," when a mirage of trees and rock-lined streams quickly stretched across my mental horizon, and led me to an oasis of relief.

WILLIAM F. HERRIN, ATTORNEY-AT-LAW.

My father had a very peculiar dream at one time, which for occurrence and fact were demonstrated with remarkable accuracy. We were living in Oregon at this time and my grandmother was living at the old home in Kentucky.

One night my father dreamed that he saw his mother riding on a wagon behind some dapple gray horses along a road familiar to him, when suddenly the horses became frightened, ran away and threw her out on the roadside against some rocks, where she lay unconscious and to all appearances dead. The next morning he told us of his dream and marked the date down upon the wall, feeling certain that his dream was a reality. This happened thirty years ago, and when the mail service was slow; but in four weeks' time he received a letter from his home, apprising him of the death of his mother in the same manner which his dream depicted. Even the date on the wall corresponded with the day of the accident, and the horses were dapple gray—in fact, the dream was identical with the real occurrence.

LIEUTENANT PILCHER, TENNESSEE VOLUNTEERS.

The most peculiar case that ever came under my notice was at the old penitentiary at Nashville, Tennessee. I was police reporter at this time and took in the prison on my rounds. The date, if I remember correctly, was September 15th. I went out late in the afternoon, and as I passed the women's wing the guard who watched the entrance called me, and in a shamefaced way told me that he had an item for me. Here it is:

In 1885, two of the prisoners—negro women—quarreled one evening, and Lucinda Garner, one of the participants, literally cut the other woman to pieces with a case knife. In the center of the prison-yard is a cistern covered with a wooden platform, upon which the murder was committed. This took place at dusk and it was raining—a rare occurrence in September in Middle Tennessee.

The murderess was given a life sentence. Ever since then, when the night of the anniversary is a rainy one, the murder is gone through with by the apparition of the dead woman who visits the murderess, and every woman confined in the prison admits the spiritual manifestation.

Saved from Falling into a Pit.

Whilst the family were residing in Kansas, in the year 1873, my husband went to Joplin, a mining town in Missouri; he remained there some time. It was about the third month of his sojourn that one night he was asked to sit up with, and take care of, a minister who was sick. He started to walk across what had once been fields—now deserted claims, having many deep pits to show where men had worked and striven, and at last discouraged, had abandoned. Full of these thoughts he forgot his danger and that he might fall into one of these pits. He had a lantern with him, but as I have said, he was lost in thought, when all at once I stood before him, holding forth my hands with the palms towards him as if to push him back. It had that effect, for instead of taking a step forward, he stepped back, and thus saved his life, for on recovering himself I was gone, he looked to see where, and

there before him was a deep pit into which he would have fallen if he had taken but one step more.

I was sick in bed at the time and had remarked to my children when they had lovingly brought in my supper, that I felt as though their father was in danger. My oldest daughter said "That is because you are not well, that you feel so." I could not eat, and immediately fell asleep, but had no knowledge of traveling, only felt very tired, as though I had traveled far, when I awoke.

Four days later, when my husband wrote, it was to tell us of the very remarkable experience which he had spoken of to many people, but though all saw the wonderful saving, none could explain, neither could I, for at that time I had no knowledge of the power of the angel-world to guide us in doing good. Since that time I have had many wonderful experiences.

Oakland, Cal.

MRS. SARAH SEAL.

THE CONQUEROR.

I saw an angel of majestic mien,
With radiant brow, and smile serenely sweet;
Strong human passions writhed beneath his feet.
There, too, expired those coward faults that screen
Themselves behind inheritance, and lean
On dead men for their strength, and think it meet.
All, all, lay prostrate, owning their defeat.

Then to the angel, with eyes serene,
I cried aloud in wonder and in awe,
"Oh, mighty One, who art thou, that thy glance
Can circumvent heredity, cheat chance
And conquer Nature? what thine occult law?
Art thou Incarnate Force? the Over-Soul?"
He quietly answered, "I am Self-Control."

DON MCLAIN.

A Short Sermon.

I would like to say to my well-meaning orthodox brethren that the "straight and narrow way" might have been a good symbol for wobbly people in Jesus' day. It may be now—but it never leads over a mountain or around it. If around the mountain on a straight horizontal plane, the path becomes a curve. If over on a straight perpendicular plane, it is still a curve and always an impractical road. We must go over a mountain by the spiral curve; or zigzag which is the same thing in principle. Just so with all the obstacles in the way of progression in life; they must be tackled with tact and overcome by common-sense logic.

J.M.G.

The Strength of Spiritualism.

A cause—of human interest—that is of Justice and Right, finds its strength and its incentive for work in the consciousness of its advocates and laborers; of the integrity of its claims and in the genuineness of its work. A cause whose representatives feel the nobility, the dignity, and the moral grandeur of its teachings and profession, will never suffer defeat, though at first its adherents be but a handful of puny mortals, whose worldly means are small and slight. For such a cause will win to itself many earnest souls from both sides of life, until they who at first were feeble, gain new power from numbers and new courage from their convictions of right and of opinion, until the whole movement becomes a mighty force that goes sweeping on, overcoming every barrier that would retard its onward march.

The weakness of any institution or movement that is not of good, that is not for the betterment of humanity, and for the progress of the race is centred in the consciousness of its adherents and promoters of its unworthiness. Knowing that its claims to human acceptance on the ground of morality, or justice, or worth, are false; that its pretensions to purity and nobility of purpose and achievement are unjust, and that its very elements are involved with wrong—its most ardent supporters have an inherent weakness that operates against their success.

The present war with Spain demonstrates this assumption on the one hand, Columbia with her watch word of "Freedom to the Enslaved" rides calmly on o'er land and sea, undeterred by threats and movements on the part of her enemy. She has called thousands of loyal sons to her cause and she knows that they will not fail. Her cause is just. She desires to free the enslaved and to set the oppressed far above the dominion of the oppressor. Every one of the gallant defenders of her name recognizes the justice of Columbia's cause. In their souls an

element of strength is born from this consciousness and *victory* rides upon the banners of the Nation, because her cause is just.

On the other hand, Spain has as loyal sons who spring to what they believe is duty's call, with as much valor and loyalty as do Columbia's sons. But they know that they are fighting against progress, and right and justice—intuitively know it, though they speak and teach the soundness of their cause.

Nations that have been persecuted to the death by the remorseless tyranny of other powers of larger worldly means and authority, are yet triumphant in their fall, for an element of strength is within them, born of their consciousness of the right and honor of their cause, and their triumph though not of physical victory is yet secure. For it deals with the future of man, and is allied to progress. Such a triumph rests in the fact that history records its struggles, its patience and its patriotism and helps the blood of its martyrs and heroes to become the seed of future progress that will give an all-conquering power and potency to the Cause of Justice and Right—for in the light of the experience of a Nation that has fallen the victim to cruel rapine and oppression, the whole world is shamed into a higher consideration for human rights and privileges.

Spiritualism finds its strength largely in its Justice and Truth. The consciousness of its advocates and teachers of the verity of its claims enables them to press on with its labors in the face of opposition and scorn, true to their convictions and serene of heart, counting the cost of their adherence to such a cause, knowing full well that *spiritual* defeat can never come to them. Spiritualism is a movement that can never fail of accomplishing its purpose.

Its success has been as phenomenal as has been many of its manifestations. Its internal strength is greater than is the power combined of all the creeds, dogmas and autocratic dispensations the world has ever known. Its weapon is not the fagot nor the thumb screw, but the sword of *Truth* that smites Error on every hand. Its strength is not in legions of defenders, half as much as in the integrity of its claims and the purity of its cause. Its representatives are not individuals who only know of it by the evidence it gave them of spirit communication, but such as *live in the spirit*, and work for the upbuilding of Justice and honor and right in the hearts of man.

Spiritualism is a mighty lever to lift humanity to a nobler plane of self-hood and of aspiration. Spiritualism *per se* is sublime.

MRS. M. T. LONGLEY.

Effects of Spirit Control.

The question is often asked, "Are there evil spirits, and do they effect mortals?"

My positive belief, founded upon an experience of 25 years, and close observation, is that every human being is, to a greater or less degree, influenced by disembodied spirits, and therefore mediumistic to some extent. Being clairvoyant and clairaudient, I am able to see and hear as well spirits who surround or are in company with mortals as the mortals themselves, that I perceive the manner in which such spirits influence the persons with whom they are associated; and also hear what they say—for of course they have a language in which they express themselves, as mortals do. I think it will be conceded that I am prepared to speak as one qualified.

I assume that many of the readers of this article have already received evidence of a character so positive as to assure them that what we call *spirit control* or *spirit influence* is a fact. Therefore I shall not now stop to discuss this point. I desire, however, to impress upon all the truth that *spirits are only disembodied mortals*, and that as such they have the moral characteristics which distinguished them as mortals. Unless such a proposition is true, it would be impossible for any spirit to be identified. The lineament, or physical features of any friend, it might be difficult to describe with accuracy, but there are mental characteristics where outward manifestations clearly indicate personality. A man may be known as a consummate liar; another as a stickler for some particular form of speech or movement.

There are people of whom the common remark is: "That is a *good* man," or "She is a *bad* woman," and by these expressions, we simply mean that the moral qualities are noticeably present or absent. Now let us keep straight

the thought that spirits are only disembodied mortals, and rid ourselves of that remnant of antiquated theology which represents death as completely transforming the individual, but rather as an episode which no more changes character than does the passage on a railway train from Omaha to California.

If we grant that Spirits continue to exist after disembodiment, why *assume* that the word spirit is synonymous with angel? Why not, rather, acknowledge that these disembodied beings are as properly separable into classes, as are beings still in the mortal form? If Spirits are men and women, why not speak of them as "good" and "bad," just as we do of our earthly acquaintances? We acknowledge, of course, the merely relative value of the terms "good" and "evil." We know that they only refer to stages of moral development—that evil is the absence of good, as darkness is of light. When I speak of "good" or "evil" I mean those who are cultivating or those who are neglecting the higher qualities of their being, and I wish to be understood as fully assenting to this distinction.

Types of the process of gradual elimination are seen almost every day in the persons of reforming men and women, and there is no rational ground for thinking that this gradual process is instantaneously changed at any point in the mortal career. If this method is seen to be best—this gradual method—why should it be changed? The crystals form, the trees and flowers grow; the mighty rivers are formed by contributions here and there of tiny rivulets; stars and worlds come by slow degrees—then why not the human *character*? which is the human life. Transplant a tree—it follows the same order; turn aside the rivulets—they run as before, and make a river somewhere.

If spirits are in part evil (for none are wholly such) the evil will manifest itself in some way. If the evil be ignorance, not known as such, it will repel educative efforts; if personal animosities, these will be seen or felt; if proneness to falsehood, the spirit will lie; if propensity to slander, this will be manifest; and this is, in a measure, necessary to their recognition.

The manifestations coming from this class of spirits are very peculiar, and are without apparent explanation. Quite often they are of a *hostile* nature. Allow me to instance one case out of many, from my own experience: Several years ago, on a Sunday evening, I attended a circle. Just as I entered the room where were a number of people, (possibly 50) a man of about 35 years of age, a perfect stranger to me, gave me a peculiar look and at once arose and left the house. His manner was so abrupt as to attract attention. What I saw in connection with him I will narrate later. The following day, meeting a friend of the young man, I asked if he knew the reason of his abrupt departure. He replied that the young man had said to him that he knew all about this *spirit* business; that a very awkward feeling came over him and he did not care to remain; hence his departure. I *knew why*. Something like two weeks later, in a friend's store, I met and talked with this young man.

Now these, in brief, are the facts regarding the matter: The young man was afflicted with what the physicians call epilepsy, or the "falling sickness," and something impelled him to leave my presence. Perhaps he would have said, the fear of having a fit, and perhaps he was right, for how many people know what epilepsy is? It is a word coined, as so many others are, to cover ignorance. The Medical Dictionaries, of the present time, say "Epilepsy is a convulsive disease with foaming at the mouth, followed by stupor," but when called to treat a case of it, physicians may prescribe narcotic drugs to quiet the nervous system (that is, to paralyze the nerves) during the attack, they pronounce it, *as a case*, incurable. Why? They have no idea of the cause.

Another class, who call themselves "Christian Scientists," claim that there was nothing the matter with the young man, and he only need "believe" this, to be rid of all his troubles. But when the attacks came on, down would go the young man, and he could not help it. One of our soldiers who has been hit by a rapidly speeding bullet, and turned around a few times by the shock, doesn't need to be told that nothing is the matter with him. Something impelled, or forced the young man to leave the room when I came into it. What was it? "Distracted nerves" is the nearest to a name that the ordinary medical man can find. But his nerves were *his* property, and why should they manifest par-

ticular distraction when I entered the room, a perfect stranger to him, having no such former acquaintance as to cause him to be nervous in my presence?

Now I will relate what I discovered in that case, through clairvoyance. The young man was under the influence (that is, the partial control) of an undeveloped (or evil) spirit. The attractions of that spirit were earthward. He had found a vehicle (or instrument) whom he could use to enable him to remain near the earth, for which he cared more than anything *he knew of*. This spirit only learned *one thing*, namely, that he could influence a mortal. How to properly influence and for good, he did not know. His thought of the meaning of "Control" was that of the brute in human shape who handles a spirited horse, and "controls" by "compelling" with sheer force, to turn this way or that, to gratify his mere love of animal power. He had no idea of controlling that young man, such as would be of value to his instrument. Like a school-boy, or an uncultivated boor, his idea of power, strength, influence and control was briefly expressed—"I can master you and I will." Then his idea of enjoyment was complete, and the young man referred to, being his son, he thought he had a perfect right to control. As I entered the room I saw what was about him. The undeveloped spirit also saw something; he saw and recognized, by the means of which as yet we know little, that I had not come unattended.

It so happens that the spirit who is most frequently associated with me, is one whose mind has led him, not alone to the study and ultimate understanding of matter of this nature, but also to a discovery of means by which such undeveloped, or as we call them "obsessing" spirits, whose objects is only the enjoyment of a knowledge that they can effect some mortals in the way they choose, can be removed and compelled to relinquish such contemptible gratification of their desires. The obsessing spirit of this young man, although his own father, hated to come in contact with one who could, even kindly, (for some spirits, as some mortals, have no appreciation of kindness) remove him and send him where he could be educated. And rather than have his medium remain there where his association with him might be, or better, was almost sure to be broken off, he actually compelled him to leave the house.

B. F. BROWN, M. D.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., AUGUST 25, 1898.

The Editor has been confined to his bed for two days during the past week, with prostration on account of overwork. For a year or more he has been doing the work usually requiring two or three men. The result is very nearly a physical collapse.

Man's worth is an ever-increasing topic. It is usually asked, when the death of the physical occurs, "What was he worth?" Replies vary from, "not a dollar" to millions of dollars, thinking only of a financial value. But spirits who have passed the change called death tell us that we are all worth what we can take with us into the next state of progressive life—no more; no less. A minute after the physical death no man or woman is worth a million dollars, or even one dollar. Until then, his bank account may be subject to his draft for a million dollars, but he can no longer get a cent of it. Gold-stocks and bonds are alike useless. Moral worth alone counts on the other shore. The wealth of the spirit-world consists in high thoughts, holy aspirations, noble desires, and the memory of good deeds. This kind of wealth is good here and good there. The man who makes money here leaves it to others, but the one who makes character takes with him imperishable riches. Let us all strive for this kind of riches.

In the August *Temple* (Denver, Colo.) Paul Tyner declares that the modern metaphysical movement will not stop with revolutionizing theory and practice in both theology and medicine; but, "as the power that maketh for righteousness," consciously directed, is destined to give increased effectiveness to man's efforts in every field. The sociological significance of a clear understanding of the science of being and its practical application is especially emphasized.

Pass the JOURNAL, after reading it, as well as other words of helpfulness, to those who need the sweet consolation which such affords to the human race.

If you knew the weary burdens,
That are lightened day by day—
If you knew the broken-hearted,
That are cheered by words you say—
You would pass the word so quickly
That was said for them and you—
Till you gained the double blessing,
For the world and for you too.

If subscribers move from one post office to another, a new law since July 1st, will not allow second and third class mail (that is books and papers) to be sent to another address without being stamped before forwarding. JOURNALS cannot therefore now be forwarded to any other address than that to which they are sent from this office, unless stamps are sent to the postmaster to pay for the same.

Spiritualism and Theosophy.

Last Sunday evening Miss Marie A. Walsh lectured for the Theosophical Society, in Memorial Hall, Odd Fellows' building, on "Spiritualism in its Relation to Theosophy." Such a theme naturally attracted a representative of the JOURNAL.

After an excellent prelude on the pipe organ and a fine vocal solo by a lady, Mr. Lamerie, the chairman, introduced Mr. Walters, a young man of elocutionary ability, who gave a reading.

Miss Walsh then being introduced took as her motto, "There is no religion higher than truth." She gave an unbiased history of the advent of Modern Spiritualism, claiming that it came just when the world was ready to receive it, and was inaugurated by the "Great Masters" in the unseen, and then gave much advanced thought as to the methods used by spirits in communicating. She did not believe, but *knew* this communication to be a fact. She asserted that clairvoyance, etc., had nothing to do with spirituality, but was a material condition and depended solely upon the amount of odic force contained in the organism of the medium (having previously explained that messages were sent by this force through the brain as an operator would send a message by electricity by mechanical apparatus), and said there was "no point of demarcation between the higher Spiritualism and Theosophy."

The speaker paid a splendid tribute to Spiritualists, asserting that they had "gone down into the deadly swamps of ignorance and reached those whom Theosophy could not reach," and that the two great movements—Theosophy and Spiritualism—were in close touch.

Miss Walsh, in treating of the fraud question, said that when we compelled our mediums to gain their livelihood by entering the commercial competition of the world, the wonder was that there was not more fraud practiced. It was not thus the ancient Greeks treated their media, but provided them with temples, or homes, with pleasant surroundings, free from the corrupting influence of the world's traffic.

After the lecture, Miss Walsh answered a number of questions from the audience in a very able and satisfactory manner. She is a cultured lady, and was for ten years a Spiritualist.

Next Sunday evening Mr. Nielson will lecture on "Inspired Lives," and the Scandinavian Quartette will furnish the music. The Sunday and Wednesday evening meetings, and the library are open free to the public, an example worthy of emulation by Spiritualists. Let us have good music, pleasant surroundings and free meetings, and there will be found zealous ones to support them, but it cannot be done without organizing.

The Seattle *Post-Intelligencer* reporting the death of R. W. Robinson in an explosion at the Coney Mine, says his wife had "a wierd vision" and felt and saw his death—though miles away, and this is what it says:

A startling psychological experience was coincident with the fatal dynamite explosion in the Coney Mine, near Skykomish, early Wednesday morning. As told in the *Post-Intelligencer* of August 3rd, one of the two men killed was R. W. Robinson. At precisely the time he was stunned by the concussion, his young wife, sleeping in Renton, had a vivid dream of her husband being killed in an explosion. She awoke in great agitation, and was so sensibly impressed by the vision that she aroused her mother, Mrs. Jones, and told her of the occurrence. In spite of all assurances to the contrary, the young wife insisted that her husband had been killed, and it was in the very midst of her lamentations that a message was brought from Skykomish, telling briefly of the accident.

The *Midland* for August contains a sketch of the Fifty-first Iowa at Camp Merritt, with pictures of officers and men by companies.

Spirit-Made Temples in Hawaii.

As in India, China, Japan and the Philippines, so it is in Hawaii—the natives are believers in an ancient form of Spiritualism, that is, they see spiritual beings, but regard their manifestations with so much superstition that systematic communication for scientific and philosophical purposes, has never been attempted.

The San Francisco *Call*, of Sunday, Aug. 14, contains an article on the "Ancient Temples that Uncle Sam has Annexed with Hawaii," and says that "curious tourists and scientists are beginning to ask what he is going to do with them." The article continues:

Native Hawaiians regard them as something much more than historical landmarks....and for many years the native kingdom has appropriated money for their careful preservation.

Father Damien, the leper priest of Molokai, made a careful study of several of these interesting temples and gathered a great deal of material concerning their history. The following is one of the legends written by him concerning the Heiau in the Mapulahu Gulch of that island. He obtained it from one of the oldest natives on the island:

"A company of spirits brought over the stones of this Heiau from Wailau, a gulch on the other side of the island. Each spirit got only one stone to build this immense Heiau. The name of the company of spirits was 'Kamenehuni.'"

As the structure is 400 feet long and 200 feet broad, with an average height of 10 feet,....it took nearly 30,000 cubic yards of material to build this temple.

This is one of the oldest temples on the island; just how many centuries ago it was built archaeologists have not yet determined.

The Hawaiians have many strange legends of spirit materializations, as well as narratives of ordinary spirit manifestations constantly occurring among them at the present time.

The man tried to deceive, who said that by bending his gun barrel he shot around a hill, killing three deer with one bullet. But he could do it as easily as we can arrest any law of nature; and I would as soon believe his story as that the sun stood still for Joshua, or that the righteousness of Jesus can save me from the consequences of my sins, or that the prayers of Leo have in anywise tended to prevent Uncle Sam from thrashing the Spaniards. J.M.G.

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco.

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MISCELLANEOUS.

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Life of Jesus, by Ernest Renan. 75 cents.

For sale at this office. If wanted by mail, add 10 per cent for postage.



The Editor is not responsible for the opinions of correspondents.

The Apocrypha.

TO THE EDITOR:

I have a big leather-covered Bible, it is not dated, but it must be more than a hundred years old. I want to ask the JOURNAL a question: When, or in what year was the chapter which I enclose, discarded from the Bible? I hope that you will answer this question.

In a few days I shall send a vision for the JOURNAL. I have been informed that my angel son, Willie, is the spirit editor in chief of the *Banner of Light*, and will publish my vision in the spirit world and I shall read it there when I go. S. S. Jones is the editor of the RELIGIO- PHILOSOPHICAL JOURNAL in the Summerland, called Heaven. This is what he directs me to tell you: "I inspire my medium to write this."

MRS. SARAH HOWARD.

[The copy sent, is from the "Book of Solomon," Chapter I, which belongs to what is called the Apocrypha and was discarded by the translators who in 1604 were appointed by James I, King of England. The whole of the Apocryphal Books of the Old Testament were published at the end of the authorized version in many of the earlier editions of the printed Bible, and are so appended now, in a few instances, by some publishers. The "Vision" mentioned above will be published as soon as we can find room for it.—Ed.]

Is Delightful.

TO THE EDITOR:

The JOURNAL was multum in parvo—it is now par excellence. Borderland Department is delightful. Seeing it grow in form, grace and contents; it now becomes the duty of every Spiritualist on the Coast to help it grow in power. I most cordially endorse Brother Loveland's Declaration of principles in July 14th issue.

J. MARION GALE.

An Amusing Illustration.

TO THE EDITOR:

At the Rochester Jubilee it is said that Bro. Dewey convulsed the audience by relating a story of the boy who was sent to round up the sheep, and applied it to the efforts made to organize Spiritualists. The boy reported that in looking after the stray sheep, he "found one together, two by itself, and three over by Parkins' one."

Spiritually, this means "one together" (a few steps from the flock.) "Two by itself," because separation from the common herd permitted better feed, better inspirations, and Spiritual progress. "Three over by Parkins' one," that one being a medium. It illustrates the saying that "Where two or three are gathered together in my name (Spiritual truth) there am I in the midst." To organize Spiritualists into active working bodies, is not organizing Spiritualism any more than tilling the soil forms the beauteous, blushing flowers.

To organize Societies for popular favor and protection are efforts unworthy of its mission; for the basic principles of Spiritualism do not rest upon human voluntary efforts in any external sense—and its manifestations are largely without human permission.

All crucified saviors and sensitive children furnish soil for its permanence and expansion; and the place to find it is in the deep recesses of every human heart.

WALTER HYDE.

Alameda, Cal.

Onset Camp-meeting.

TO THE EDITOR:

Onset includes about 500 acres of land on the shores of Buzzards Bay, a part of the town of Wareham and on the Old Colony Division of the New York, New Haven and Hartford R. R.—about fifty miles from Boston.

Onset is the mecca for Spiritualists throughout the country. It is the largest resort of the kind in the world. Much talent is employed here during the camp-meeting seasons, both Spiritual, Progressive and Scientific. The Bridge-water Brass Band gives three concerts a day on Sundays.

The Onset Wigwam is quite an attrac-

tion to visitors here where are tastefully displayed many relics and mementoes and where one hour each day is devoted to free healing. Many cures have been acknowledged from this place; 114 cottages were occupied last winter. Horse cars and other public conveyances carry passengers to Onset Junction to meet trains at all hours of the day.

The management propose to hold the Camp-meeting a little longer this year than heretofore. It will close the second week in September.

AUGUSTA FRANCES TRIPP.

Onset, Mass.

Remember An Old Laborer.

TO THE EDITOR:

I believe it is human nature to forget past kindness or service but we who have come out of the dark should not live in our human nature but rather let our divine nature control our lives. It is human to forget, but our divine mind forgets not.

Last week I went to Alameda to visit Mrs. F. Logan and her brother Mr. W. Hyde, two old friends of twenty years' standing, and for many years before that strong, earnest and untiring workers in the grand cause of truth and progression.

I found Mrs. Logan in a darkened room on account of her eyes, that have as you are aware, been troubling her for some time, but if the light without was dim there was no darkness nor dimness within, for she was as cheerful and hospitable as ever, not complaining of what to her who has been so great a reader and writer, must be a terrible affliction, but rather rejoicing that the inward illumination was so great and that the angel friends came so near to her. Their dear sister Lucy at whose funeral I officiated, came to them with loving messages and we spent a pleasant evening.

Now the last day of August is the good sister's anniversary, what its number is I don't know, for it is not necessary to count these milestones on the road of time, suffice it she, as the rest of us is ripening for the bursting forth of the fruit from the heart that holds us here. Now what I intend to say is this, that on that anniversary we make a party of loving friends, no matter if they be of yesterday or of to-day, and by our presence make the day to be remembered as a pleasant one by all. Let us take our baskets along and so refresh the human part; as I know the Spiritual will be feasted. Suppose we get there after lunch, but there I have no business to dictate or even suggest time, but for myself I will be there in the afternoon and take a cup of tea with the good sister and stay with her until the dewy night has replaced the garish day and myriad stars shall light our way to home again.

I hope to meet on this occasion many, many of the old-time friends, and as many new as will come.

SARAH SEAL.

[Yes; by all means, let that be a time never to be forgotten by our aged worker and worthy sister.—Ed.]

The Reviewer.

Some More Philosophy of the Hermetics, issued by authority of the Hermetic Brotherhood. 232 pp., artistic cloth binding, \$1.50, Vol. I, "Some Philosophy of the Hermetics, \$1.25, or the two, ordered together, \$2.50; postage on each volume, 11 cents. For sale at this Office.

This is the sequel to "Some Philosophy of the Hermetics," and like the former volume is filled with living inspiration. The author says, "Our cue is taken from Nature, and our aim is the mastery of self. Our god is the *invincible Law*, which, while we find no word in which to express it, is nevertheless manifested in and through us, at all times."

The following extract from the preface throws still more light on the teachings of the Hermetics. It reads:

"It is possible that some of you have wondered about our symbol, the sealed packet or letter, and it is quite proper that we make ourselves clear in regard to it, so that your normal curiosity may be satisfied. Hermeticism is very old, older than written history, in fact, as old as man. The Society goes back before chronology, and its beginning is lost in the fog of the ages. History can tell but little of it, because it is Hermeticism. In Masonry, in the *higher degrees*, it is well understood, but Masons are close mouthed.

"Hermeticism is the result of two things; first, the constitution of man himself, and second, the state of society in which he lives. Man is a self-preserving animal; as he grows wiser, by life he means his soul, his affections, his intel-

lectual conceptions, and his subtler instincts. In order to keep these intact, he found that a certain amount of prudence was necessary; that the very gloss and sheen of his soul's purity necessitated a secret, internal monastery with locks and bolts and bars, drawn only when one akin to himself demanded entrance. So then from man's very constitution, as a preserver of Ideals, he cannot 'Wear his heart on his sleeve,' nor uncover his palpitating brain. Second, from the point of society, no two are alike; each bows to a different god, and he who enshrines Baal is more likely than not to persecute, if he have the opportunity, the worshipper of Jehovah. To be able, then, to live in peace with one's philosophy, a mask is worn, easily unveiled by kindred souls, but untranslatable by those of a different creed."

In treating of "The Martyrs," the nature of Hermetics is again explained in a manner which all must admire:

"When the Hermetic is at bay he is the most desperate fighter on earth; his sword of opinion lies safe in its scabbard, till another draws and thrusts at him, then quick and sure he lunges back, and the glitter of blades is seen from afar.

"But it is not the Hermetic Martyr who claims our special attention; he is a *rara avis in terra*; but all those who like him cleave their way through the jungle of opinion, straight to the temple of truth. It may be a Gothic cathedral resonant with the chords of mass. It may be a severe Lutheran meeting house, or a Mohammedan mosque. It may be the Hall of Science, or the Minster of Nature. He starts for an open door; he determines to go under though heaven rains stones; he neither crowds nor jostles, he demands but walking room, his share, that is all. He molests no one and brooks no interference."

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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Mrs. Crofts, whose Psychometric Reading of President McKinley was given on page 5 of the JOURNAL for July 7th, has consented to give a few Psychometric and Graphological Readings to those who may apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you in the order they are received.

Mrs. Crofts gave the Editor a Reading lately, which was exceedingly correct and gratifying.

Mrs. Cora L. V. Richmond has returned from London, England, where she represented America at the International Congress of Spiritualists, and lectured at Lily Dale Camp on Aug. 14.

Prof. T. A. Bland, of Boston, Mass., is giving lectures on Medical Reform, in Chicago, Ill., at the Independent Medical College.

Lady Henry Somerset has been re-elected to the Presidency of the British Women's Temperance Association.

Mrs. Annie Besant, who made a tour of this country recently, is now in India.

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. For sale at this office.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH (10 lines), \$3.00 per month.

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Patience.

'Tis well to wait with patience here
For what we cannot help or be;
'Tis well to feel the spirits near,
And we may soon their blessings see.

'Tis well to know that angel hands
Are guiding us along the shore;
'Tis well to trust their blest commands—
To rest and feel their guiding power.

For our best good while here below,
'Tis well our hearts can trust their love;
'Twill bless us onward as we go,
Upbuilding truths for homes above.

'Tis well that changes come to all,
Preparing us for scenes to come;
'Tis well to know that none can fall,
But rise to an immortal home.

'Tis well, when earthly garments fade,
To know of brighter ones in heaven.
When the loved word to us is said,
"Come home," to you much love is given.

'Tis well to find when storms are past,
And feverish life has ended here,
That you are ushered home at last,
To a bright and happy sphere.

Mrs. M. J. HENDEE-ROGERS.

Humanity to Animals.

A declared purpose of the present war is to put an end to Spanish cruelty in Cuba. Cruelty, the infliction of needless pain, the torture of a creature for the gratification it affords the torturer, is the most fiendish of crimes. Whatever encourages cruelty is destructive of civilization and progress.

One form of cruelty promotes all other forms of cruelty. Cruelty to animals, which, as Humboldt said, is "a characteristic vice of vulgar people," is accompanied by cruelty to women and children and to the weak and helpless of both sexes. There is a close relationship between cruelty and crime.

Says the *Journal of Education*: "A strict regard for the rights and feelings of whatever has feeling is the cardinal principle of civilization. Kindness being essential to peace and happiness in homes, schools of communities, its inculcation is invaluable and the highest privilege and duty of every educator. Children are fond of animals, and by no other means can discipline be so thoroughly inculcated in them as by humane teaching."

This being true, children should be imbued early with the spirit and accustomed to the habit of treating animals with kindness. They should be made to regard as a crime the infliction of avoidable suffering on any creature that lives. All sport derived from killing or maiming animals should be condemned as cruel, immoral and debasing. No man can be a gentleman who deliberately tortures animals for the pleasure which it affords him.

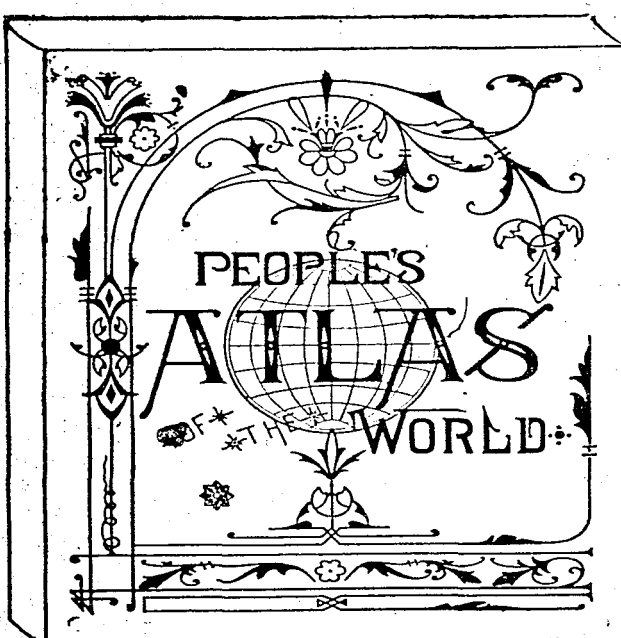
There are many who are guilty of thoughtless cruelty to animals, or cruelty which is the result of thoughtlessness and lack of imagination and fine sensibilities. When a horse is left hitched to a post check-reined, in the broiling sun or in a drenching rain for an hour at a time it is an indication that the person in charge is in need of instruction in the humane treatment of animals.

An American breeder says that a horse should be treated like a gentleman, and Arthur Help tells us that it is "a duty to treat animals with courtesy." Some animals appreciate polite treatment better than some men do. Certainly the treatment of domestic animals that serve us faithfully, with neglect, harshness and cruelty, shows an ungrateful disposition or lack of appreciation of the service which the animals perform. These animals are ours to use, but not ours wantonly to kill, or to injure and torture for pleasure. Than proper instruction on this subject nothing is more important in the education of youth. B. F. UNDERWOOD.

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Where the mocking-bird floats, on its airy wing
To gather its notes, will warble and sing
Such a song divine as never was heard
From other than *love's* sweet mocking-bird.

'Twas in that land where my childhood hours
Were spent 'mid the vines and birds and flowers,
Where the tall cedars spread their branches low
And the wild flowers and grasses together grow.

And under those cedars removed from the town
A grave was made in that hallowed ground.
My father rests there, and the cedars high
But echoed my grief and my heart's long sigh.

The broad marble slab, with the name thereon,
Was placed by his loved ones, William and John,
While the wild flowers and grasses continue to grow,
And the dark cedars whisper soft and low.

So many long years have ebbed and flown,
Making the writer a stranger grown,
Yet in my heart is a signet deep—
'Tis the shrine and the love which the angels keep.

Somehow I love that bright sunny spot,
Where the tall cedars chant a forget-me-not;
Where the tangled grasses, and flowers and vine,
Place a wreath round my hopes and my heart entwined.
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Local News Summary.

Edited by M. S. NORTON.

Be sure to attend the State Convention next week.

People's Society.—A new departure marked last Wednesday evening's meeting. Mrs. Ellis told the audience in a well-written essay, Why She Was a Spiritualist, and made many telling points. She was followed by Mrs. J. A. Gillie who told why she was not a Spiritualist. When these discussions can be conducted in an orderly manner, they are of great value from an educational standpoint. There are many people who could never be Spiritualists, and many more who could never be anything else.

We looked over the audience and was pleased with the intelligent faces who smiled a welcome to the representative of the JOURNAL.

There is a limit to our ability—but it will be exercised to its fullest extent in furthering the plans of those who are honestly seeking to disseminate the truth, and a knowledge of man's relation to his fellow man. Mrs. Dr. Alice Tobias and Mrs. Henderson followed with messages from the Spirit side of Life. Altogether it was one of the most successful meetings in the history of the Society.

Mme. Florence Montague.—Last Wednesday evening we visited Occidental Hall, and were pleased to witness some of the Spiritual manifestations as presented by this remarkable medium. Lectures which represent the accumulated wisdom of the ages, as well as Universal, and particular questions answered in a manner which carries conviction to the minds of all reasonable thinkers. We need more mediums like this one, and more meetings conducted on this plan. Mrs. Price, the faithful companion and friend, is a most valuable auxiliary. It might not be out of place to mention here, that Mme. Montague is the first and only medium who has placed herself in the hands of the Committee of Arrangements for the coming Convention—without reserve, and is willing to work anywhere and everywhere, wherever the Committee places her. "May her tribe increase."

Mme. Young was greeted last Sunday evening by the usual "full house." Her specialty is, direct personal messages from individual spirits, to individual mortals; and from the standpoint which we occupy to-day, she seems to be scoring a marked success.

Mediums' Protective Association.—Last Wednesday evening this Society held its regular meeting at 1124 Oak St. The audience was largely in evidence; but mediums were scarce. Mrs. Jennie Robinson worked for an hour and a half, much to the satisfaction of all. We hope soon to be able to establish ourselves

in permanent quarters, but just now everything is held in abeyance until "after the Convention"—then we hope that a better understanding will be had with all concerned. The Spiritualists of this city ought to learn some lessons from the naval engagements in the Spanish-American War just closed. Let us concentrate our forces upon a given object, bombard the enemy until they capitulate, then move on. If these common-sense methods were pursued in a few short years we might exclaim with Monte Cristo "The World is Mine."

M. S. NORTON, Sec.

The State Convention will begin on Friday, Sept. 2.

Protection of Mediums.—We have received a letter from Dr. John C. Wyman, of New York City, asking for information in regard to the formation and maintenance of a Mediums' Protective Association, as there is a movement on foot to establish an institution of that kind in the metropolis. We will answer the gentleman's question by mail, but wish to take advantage of this occasion to urge upon mediums everywhere the necessity for organization for self protection.

The National association of frauds, driven to desperation by lack of success, are now exposing themselves under the mistaken notion that they and their kind represent Spiritualism (!) Vicious attacks are being made by these ex-fakers upon the good names of many honest mediums—and there may be a way found to make this city too warm to hold them. "Those whom the gods would destroy they first make mad."

Children's Lyceum.—While visiting the Lyceum from time to time we have been impressed with the extraordinary intelligence displayed by many of the children in attendance. Now boys and girls, we will give you a chance to see how a letter written all by yourself would look in print. If enough of the young folks will write something of interest for the JOURNAL, we will establish a Lyceum column for the exclusive use of members, both young and old, and

did in a lucid manner, explaining briefly its origin, its aims and objects, and earnestly urged the friends present to lend a helping hand to Mrs. Eberhardt and the good people associated with her, in organizing a Children's Progressive Lyceum in the Mission. There were many persons present familiar to San Francisco audiences, some of whom acknowledged that their presence was due to spirit influence and invitation, together with other evidence at hand, proves the fact that the spirits have a special work for Mr. and Mrs. Eberhardt in this new field. The audience was held two hours with rapt attention, listening to the loving messages from the borderland. Reader, encourage them in their efforts, and sustain them in all good work. A VISITOR.

R. A. Stitt's Meeting. at 335 McAllister St. This medium holds meetings every Sunday evening. Last Sunday Mrs. M. Bird and Mr. Harry Hargrove assisted. There does not seem to be anything sensational about these meetings, but they go right along doing the work of the spirits who come, honestly delivering the messages as faithful instruments. Workers along these lines and upon this plane of thought do not expect great material reward in this world, but having an abiding faith in the fundamental principles of Modern Spiritualism, they are content, knowing that whatever belongs to them they will get, and that "all things come to those who wait."

Remember the Convention to be held next week.

Dr. Lavinia Knowles will lecture on Sunday, Aug. 28th, at 8 p. m., at Calanthe Hall, 909 Market St.—subject, "The Second Coming of Christ." Admission 10c

Oakland Psychical Society.—Fraternal Hall was crowded last Sunday evening to hear Mme. Florence Montague lecture upon "Atlantis and the Antediluvian World." The speaker surpassed herself both in her discourse and the answers to the questions that followed, in which much knowledge and many scientific facts were brought to view.

The State Convention.

The Third Annual Convention of the California State Spiritualists' Association will be held at Occidental Hall, 305 Larkin St., Cor. McAllister St., San Francisco, Cal., Sept. 2, 3 and 4, 1898. Business sessions at 10 a. m. and 2 p. m., Friday and Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At Metropolitan Temple, on Fifth St., at 8 each evening and all day Sunday there will be public meetings with addresses, spirit communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises.

All delegates' credentials should be forwarded to headquarters not later than Aug. 27, 1898. All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

All delegates are requested to report at Occidental Hall, on Sept. 2, at 9 a. m.

C. H. WADSWORTH, President.

JOHN KOCH, Secretary, 428 Tehama St., San Francisco, Cal.

perhaps the movement may grow and out of it come a Lyceum paper, published as an auxiliary to the JOURNAL. We hope to soon begin the publication of a short story, each week, for children. We want the co-operation of young and old. Who will be the first?

The Young People's Progressive Society holds social dances every Saturday evening, at Crystal Hall, Pythian Castle, 909 Market St. A delightful time is enjoyed by all. Free dancing lessons are given by an efficient instructor from 8 o'clock sharp until 9:15, for the benefit of all who may desire to avail themselves of such. A Heart Party entertainment and dance will be given on Sep. 10. Tickets for that evening for non-members are 25 cents, admitting two. Membership tickets admit to all meetings or entertainments.

MRS. LOUISA S. DREW, Pres.

Don't fail to attend the State Convention next week.

At Excelsior Hall, Mission St., between 19th and 20th Sts., on Sunday evening, Aug. 21st, there assembled an audience of 100, being the second meeting held by Mrs. Sadie Eberhardt, of 937 Guerrero St., assisted by Mrs. C. F. Martin of 215 Shotwell St. Mrs. Lizzie Schroeder presided at the piano very creditably. Mr. W. T. Jones, by request, sang "The Old Musician and his Harp," after which he was asked to speak a few words in the interest of the Children's Progressive Lyceum movement. This he

culty in raising the required amount to defray the expenses.

Dr. L. Knowles' Class will be held hereafter at 305 Larkin St., room 50, on Thursday evening of each week. An exhibition of moving pictures will be a feature of the evening's entertainment.

Comparative Religion.—The Oakland College of Spiritual Philosophy is holding its meetings Sunday afternoons in Gier's Hall. The interest is increasing. Next Sunday the study of comparative religion will be commenced. The purpose of the College is the education of the people along those lines which the church ignores, and which are largely neglected in our institutions of learning. Prof. J. S. Loveland is the speaker.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

New Books for sale at this office.

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An entirely new light was thrown upon the interpretation of the book of Job. Next Sunday memorial services will be held by the Society.

Universal Spiritual Association.—Last Sunday afternoon, at 20 Eddy St., the usual large audience assembled to discuss the question—"What is Idolatry?" After a discussion lasting four hours, no conclusion could be arrived at, and the question was continued for next Sunday. The purpose of this meeting is to solve some of the problems of life. Let us see if on next Sunday we cannot determine, What is idolatry?

Dr. Alice Tobias.—This excellent medium held a test meeting at 111 Larkin St., last Sunday evening. Colonel Tobias presided, and the meeting seemed to be a decided success. We welcome these energetic workers in the spiritual vineyard, and predict success for them; but it is not good policy to be too easily discouraged. This work is in the hands of a superior power and although the "mills of the gods grind slowly, they grind exceeding small."

The Free Meeting at 6th and Market Sts., last Sunday evening, was as usual, an overflow. Mrs. Jennie Robinson, Mrs. H. A. Griffin, Mrs. Lester and Dr. Davis entertained the audience with music, words of wisdom and messages from the spirit-world. General satisfaction was expressed by all in attendance. These meetings will be continued indefinitely, as there seems to be no dim-